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The Law not written in the Seed of Jacob
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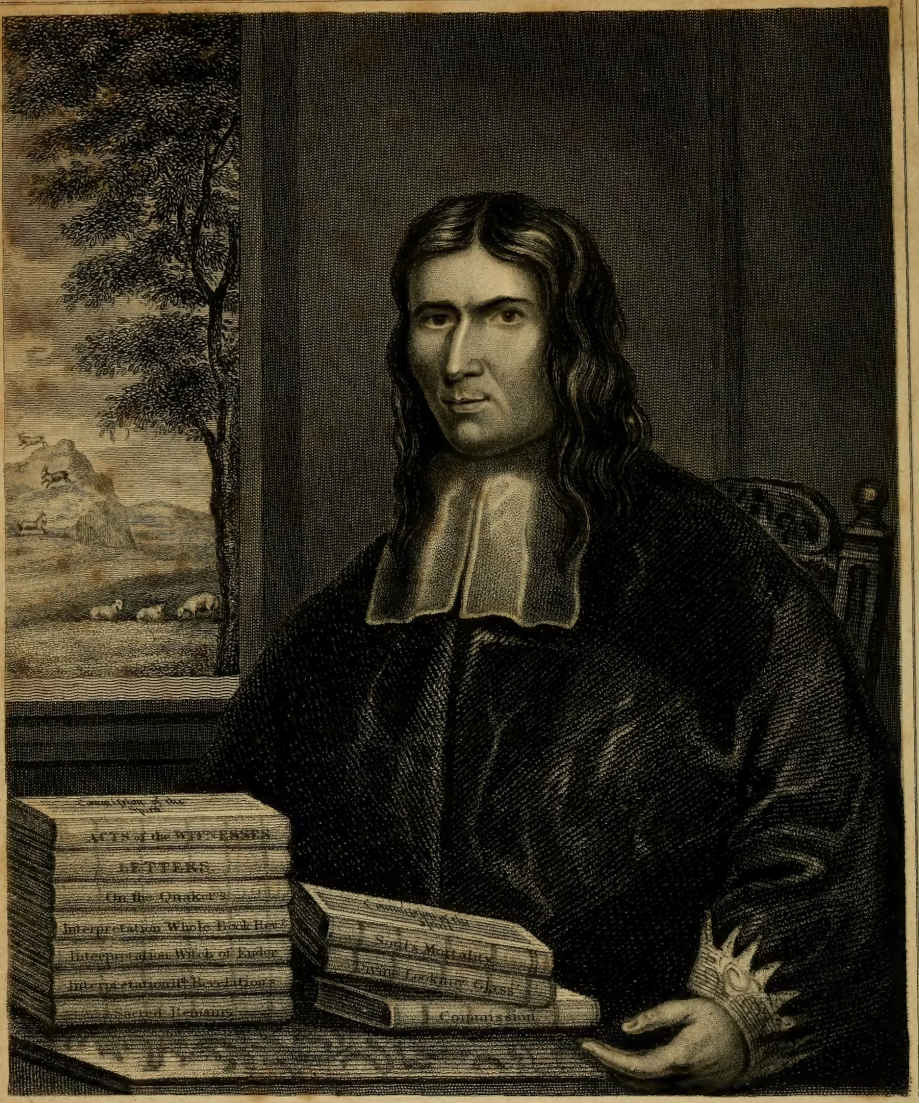

Engraved by J. Kennerley.

LODOWICKE MUGGLETON,

THE LORD'S LAST HIGH PRIEST UNDER JOHN REEVE, IN THE

COMMISSION OF THE SPIRIT;

Died 14th March 1697. Aged 88 Years, 7 Months & 14 Days.

The above taken from the original, Painted from Life, by his Friend, William Wood, Braintree, Essex;

The former Plate was taken from his Bust after Death.

Joseph & Isaac Frost. 1823.

A

TRUE Interpretation

OF THE

ELEVENTH CHAPTER

OF THE

Revelation of St. *JOHN*,

And Other TEXTS in that BOOK:

As alſo,

Many Other Places of SCRIPTURE.

Whereby is Unfolded, and Plainly Declared, the Whole Counſel of God concerning Himſelf, the Devil, and all Mankind, from the Foundation of the World to all Eternity.

Never before revealed by any of the Sons of Men until now.

By LODOWICKE MUGGLETON,

One of the Two laſt Commiſſionated Witneſſes and Prophets of the Only High, Immortal, Glorious God, *Chriſt Jeſus*.

This, with *The Sacred Remains*, and *The Soul's Mortality*, and *The Anſwer to* William Penn, Reprinted by Subſcription in the Years 1751, 1752, and 1753.

To the SPIRITUAL DISCERNING

READER.

I HAVING, by the Revelation of the Spirit of Truth, gone through the 11th Chapter of the *Revelation* of St. *John*, by giving the true Interpretation of every Verſe, though but ſhort, yet in Truth and Subſtance, ſo that every Eye that hath but the leaſt true ſpiritual Light in it, may underſtand the Truth of it; though Truth is hard to be underſtood when as it ſhines into Darkneſs, and the Darkneſs comprehends it not, yet when the Darkneſs doth comprehend the Light, it converts or turns that Darkneſs into Light, anſwerable to that Saying of Scripture, *I will make darkneſs light before thee:* That is, thou that waſt in Ignorance and Blindneſs, not knowing the true God, nor his Worſhip, thou didſt worſhip a falſe God, thou being in Darkneſs; but when thy Darkneſs is made capable to comprehend the Light, then may Darkneſs be ſaid to be made Light before the Lord.

Truth is Light, and Light is Life, and Darkneſs is Death; and when Darkneſs is made Light, it may be ſaid that Death is ſwallowed up of Life; that is, Ignorance and Darkneſs in ſpiritual and heavenly Things being enlightened by Truth, it becomes ſpiritual and heavenly Light unto every one that is enlightened with it: Therefore it is ſaid, *that Chriſt is the Light of the World*, and that *he doth enlighten every man that cometh into the world:* Alſo he is ſaid to be *the Way*, *the Truth*, *and the Life*; for Truth is Life, and every Man that is enlightned in the Way of Truth, let it be natural Truth, or ſpiritual and heavenly Truth, he may be ſaid to be *enlightned by Chriſt*, he being Truth itſelf.

All Verity or Truth, let it be either natural or ſpiritual, it may be called the Light of *Chriſt:* But this Wiſdom or Reaſon proceedeth from another Root, which Light or Wiſdom is in a continual Oppoſition unto the Light of *Chriſt*; therefore it is ſaid, *If that light within you be darkneſs, how great is that darkneſs?* And this Darkneſs thinking itſelf to be true Light, it hath made War, and hath been at Enmity with the true Light, ever ſince the Beginning of Man upon the Earth; Witneſs that of *Cain* killing his Brother *Abel*, becauſe his Offering was not accepted of God, as *Abel*'s was, the one proceeding from the true Light of Faith, the other from the Darkneſs of Reaſon, he thinking it to be better Light than *Abel*'s, and more worthy to be accepted of God; but it did not prove ſo.

As it was ſaid by *Chriſt* to his Apoſtles, *You are the lights of the world, for you ſhall be endued with power from on high*; whereby you ſhall be Preachers of Righteouſneſs, to expound and interpret Scriptures, to enlighten the dark Underſtandings of Men, ſo that they may *become light in the Lord.* And this Power is given to every commiſſionated Prophet and Apoſtle, and now in this laſt Age unto us two, none having the true Interpretation of the Scriptures but we, the two Witneſſes of the Spirit; neither is there any true, ſpiritual, and heavenly Light, but what doth ſhine from this Commiſſion of the Spirit, being the two Candleſticks of the Lord in this laſt Age, which God was pleaſed to put his Light into, to give Light unto them that are in Darkneſs.

This Light in us the Witneſſes of the Spirit conſiſts in the Knowledge of the true God and the right Devil, with the true Interpretation of the Scriptures: None now in this laſt Age can interpret Scriptures truly, but this Commiſſion of the Spirit only, none having the Knowledge of thoſe two Foundations aforeſaid, upon which Foundations all the Building of the Scriptures ſtands; ſo that none can build a ſure Building but he that hath a ſure Foundation; neither can any Man be a true Interpreter of Scripture, except he hath a ſure Foundation, which no Man hath but he that is commiſſionated from God.

I being

I being one of thoſe two Witneſſes of the Spirit, and knowing thoſe two Foundations afore-mentioned, have, by the Revelation of the true Spirit, undertaken to interpret the Eleventh Chapter of the *Revelation of St.* John, with many more Places in that Book, with divers other Places of Scripture, without the Help of other Mens Labours, but only as the *Revelation* did ariſe in me from the Seed of Faith, which hath made a little Volume; I may ſay a little Volume, in Compariſon of thoſe great Volumes which wiſe Men in Reaſon have writ upon one Verſe, nay, upon one Word of Scripture, yet I am ſure there is more true Light declared in this little Volume, than there is in all the great Volumes in the World beſides.

It is like unto that little Book which *John* took out of the Angel's Hand, that he did eat up, which became in his Mouth as ſweet as Honey, becauſe it was the *Revelation* of thoſe heavenly Myſteries ſpoken of in the Scriptures, and the Glory that ſhould be conferred upon the Seed of Faith in the Kingdom of eternal Glory hereafter.

So likewiſe this little Book of the *Interpretation of the Eleventh Chapter*, with many other Scriptures, the *Revelation* of it hath been in my Mouth as ſweet as Honey, and ſo it will be to every one that doth truly underſtand the Interpretation, and believe it. And though it be not declared by ſuch a glittering Language as to pleaſe the wiſe Men of Reaſon, yet there is Truth and ſpiritual Subſtance made plain and clear to any ordinary Underſtanding; for Truth needeth no Gloſs to make it ſeem better than it is, for that hath Light enough in itſelf to ſee the Way that is good, to walk in it.

God did, for the moſt Part, chooſe Men that were unlearned, to interpret Scriptures; as many of the Prophets in the Time of the Law, and the Apoſtles in the Time of the Goſpel, as Shepherds and Fiſhermen, it could not be expected that ſuch like Men as theſe could have any great Breeding, yet theſe were they which God did make Choice of to declare his Will and Pleaſure; and herein is the Glory of God the more ſeen, in that *he hath choſen the weak things to bring down the ſtrong*; *the fooliſh things to confound the wiſe*; *and things that*

that seem as if they were not, to bring to nought things that are.

Though the Interpretation of this Chapter be but short, and not set forth with glittering Words of Man's Wisdom, yet there is true spiritual Substance opened in plain Words; for Truth was always plain and easy to the Seed of Faith, but to the Seed of Reason hard, and not to be borne; therefore said by wise Men in Reason, that *Christ*'s Words *were hard sayings, who could hear them?* And the Scriptures were written by the Prophets and Apostles in as homely a Manner as this of mine is, though wise Men in Reason have put them into a better and handsomer Form and Order than they were in at the first, when they were spoken and written by those that were inspired for that Purpose; yet Reason knoweth nothing of the true Meaning of the Scriptures, notwithstanding he hath garnished the Letter of them, putting of them into such handsome Order.

Therefore I shall advise the Seed of Faith, and the Seed of Reason, when they shall read this Epistle of the *Interpretation of the 11th Chapter of the Revelation*, to mind the Substance, and not the Circumstance, and not to slight it because it is so plainly set down, not with glittering Words, as a Shadow, which proceedeth from the Seed of Reason; but Truth plainly declared and interpreted, which will satisfy the Seed of Faith, Faith not desiring Curiosity of Words, but the spiritual Substance of Things.

There is one Thing more I would have the Seed of Faith to mind and observe, that though I have not given the Interpretation of every Verse in this Chapter in Order, as it lies in the Chapter, yet I have given the Interpretation, little or much, throughout the whole Chapter: But there being many other Things of Concernment which came in by the Way, which is as necessary to be known as the Thing itself; also there are many other Places of Scriptures opened and interpreted, which did not belong to this Chapter, yet many of them are of more Concernment to be unfolded than the Chapter itself, they all having Reference to some Part of the Chapter, or else to some other deep Secrets which is treated upon in this Epistle, which will enlighten the Understanding

in

in the Knowledge of the Scriptures, and be as pleaſant to the Mind as the Interpretation of the Chapter itſelf.

Though this Book of *The Interpretation of the Eleventh Chapter of the Revelation*, with many more Places of Scriptures opened, which never was revealed to any before, nor to us ourſelves, until now of late it hath been revealed unto me, ſince my Fellow-witneſs departed this Life; yet I would have you that are ſpiritual to know, that in that Book of ours called, *A Divine Looking-glaſs*, written by *John Reeve*, hath contained in it (if truly underſtood) the deepeſt hidden Myſteries that ever was ſpoken or penned by Man; and no better Foundation can any Man lay, than what is laid in that Treatiſe.

This Book of *The Interpretation of the Eleventh Chapter of* John's *Revelation*, will be as an heavenly Building upon that Foundation, for all thoſe that truly underſtand it, and believe it, to ſolace their Minds here in the State of Grace, and further their Aſſurance of their eternal Glory, in the Preſence of their Almighty God, and Bleſſed Redeemer; whereby they ſhall ſee him Face to Face, even as they are ſeen of him, with the Sight of the Holy Angels, *Abraham*, *Iſaac*, and *Jacob*, the Prophets and Apoſtles, and the two Witneſſes of the Spirit, beholding them all in their Thrones of bright burning Glory, for ever and ever. *Amen.*

Written by Lodowicke Muggleton, *one of the laſt Witneſſes of the Spirit, unto the High and Mighty God, the Man* Chriſt Jeſus, *in Glory.*

Some

Some particular Heads of the moſt Divine Myſteries, plainly opened in the ſeveral Chapters of this Book.

Chap. 1. *WHAT is meant by the Reed like unto a Rod. Of the City of God. Of the little Book, and what is meant by the ſweetneſs and bitterneſs thereof. Concerning the Temple of God, the Altar, and the Worſhippers, with the meaſuring of them.*

Chap. 2. *Of the Court without the Temple. Of the treading the Holy City under foot, and what is meant thereby.*

Chap. 3. *Of the two Witneſſes. Who they were. An Explanation of the Commiſſions of* Moſes *and* Jeſus. *How theſe make up but two Witneſſes or Prophets. Who they are that can only interpret Scripture truly. God's becoming Fleſh in the Incarnation of Chriſt explained.*

Chap. 4. *Whence the Law came. To whom it was given. Who are under the Law, and who are not. Of the Weakneſs and Fooliſhneſs of* Reaſon *in the Things of* God, *or* Faith.

Chap. 5. *Of the Tree of Life, and the Tree of the Knowledge of Good and Evil. The Agreement of* Adam's *Form and Nature with God's. The Difference between the Breath of Life in* Adam, *and that Breath of Life which is in all other Creatures. How the inviſible Life giveth Form, whereby all Forms differ from Man's. How* Adam *was only capable to ſee the Forms, and underſtand the Speeches of the two Trees.*

Chap. 6. *How Man in Innocency could, and did ſee the Face of God, as he was ſeen of him. Of Man's Miſery by knowing Good and Evil. Of the End of his Fall, wherefore it was. How* Adam *and his Seed ſhall be raiſed up to a higher Degree of Happineſs, then the State of Innocency. How only thoſe of* Chriſt's *Seed or Nature, ſhall be raiſed to Glory. How the Breath of God died in* Adam.

Chap. 7. *Of the Form and Nature of the Tree of Knowledge of Good and Evil*, &c. *Of the Extent of the Curſe upon* Adam, *&c. How the Curſe and Death of* Adam *and his Seed, extended no further than the Sorrows and Death of this Life. How none can be capable of the Knowledge of Good and Evil, but the two Seeds of* Faith *and* Reaſon.

Chap. 8. *What is meant, when it was ſaid that the Serpent ſhould go upon his Belly: And how he feedeth on the Duſt of the Earth, and what that Food is. How* Cain *was the Firſt-born of the Devil. How the Angel's Nature may be ſaid to be the elder Brother, and* Adam's *the younger. Of the Lord's Judgment upon both Natures.*

Chap. 9. *Of eating the forbidden Fruit. How that could not produce Seed. How the Enmity lay in the two Seeds. What is meant by bruiſing the Head and the Heel.*

Chap. 10. *How Seed or Nature was before Form; and how Form cauſeth Seed or Nature to appear, and how ſpiritual Bodies may diſſolve into Seed or Nature.*

Chap. 11. *What it was that made* Adam *know Good and Evil. How* Reaſon *is the Governor of this World, and not* Faith. *How it may be ſaid that ſpiritual Bodies are not in their right Region, except they be where celeſtial Bodies are. That* Adam *in Innocency had no* Reaſon *in him. That all Thoughts and Motions in Man ariſeth from the two Seeds.*

Chap. 12. *How* Reaſon *(being the Angel's Nature) was condemned, in the Loſs of the Knowledge from whence it came. That* Reaſon *cannot know the Mind of God in the Scriptures; and the Cauſe thereof. Of eating the Fleſh of* Chriſt. *An Interpretation of eating* Manna, *and the true Bread.*

Chap. 13. *An Interpretation of the Water out of the Rock. Of the Serpent in the Wilderneſs. How there was but two Trees of a ſpiritual Nature in the Garden.*

Chap. 14. *What the two Candleſticks were. In what Nature the Law was written. Why no Law is given, but to the Seed of* Reaſon.

Chap. 15. *How* Hagar *and her Son, and* Sarah *and her Son, were the Types of the two Commiſſions, and the two Seeds. Of ſome Revelations of the two Seeds, in the Raven and Dove in* Noah's *Ark.* Reaſon's *Imagination, concerning God and himſelf.*

Faith's

Faith's *Knowledge, concerning God and himself, both declared what they are.*

Chap. 16. *How* Moses *in the Law may be said to be one of the Olive-Trees. The Meaning of the two Golden Pipes mentioned by* Zechariah.

Chap. 17. *How it was only external Blessings that was given to the Obeyers of the outward Law, and Cursings to the Disobeyers. How Idolatry, or Idolaters, proceeds from the not knowing, and obeying the true God. The Difference between Voice of Words, and Revelations from God.*

Chap. 18. *How the Principle of God's being a Spirit without a Body, did arise. Diverse Queries about the eternal Being of God, with the Blindness of* Reason *therein.*

Chap. 19. *How* Jesus Christ *in the Gospel, may be said to be the other Olive-tree. How there is no Water of Life, but that which proceeds from the Tree of Life.*

Chap. 20. *Of the Cherubims who had the flaming Sword to keep the Way of the Tree of Life. What the flaming Sword was; and how the Seed of* Faith *is preserved thereby from being destroyed by* Reason.

Chap. 21. *Of the Tree of Life: The Fruits thereof, and the Use of them. That Christ gave no Commission to his Disciples with Power, 'till he was ascended, which was only to the twelve Apostles. That all spiritual Commissions came from Heaven.*

Chap. 22. *Of the seven Churches, and what they are; and how one of them are enlightned above another, even 'till the Devil is transformed into an Angel of Light in the last: Yet that they have all one and the same God and Devil.*

Chap. 23. *Of the seven Churches further, shewing four of them have their Commission from Man only: And the other three, neither from God or Man.*

Chap. 24. *Shewing no spiritual Commission but from Heaven. What the Baptism of* John *was. How the Ordinance of Baptism belonged only to the Apostles, and to none of the seven Churches since.*

Chap. 25. *How the Apostle's Commission came from the Tree of Life, and what that Tree was. That the Apostles were the Candlesticks, and why so called. An Interpretation of the Parable of the wise and foolish Virgins.*

Chap. 26. *Some myſterious Sayings in the Book of the* Revelations *opened, viz.* The New Jeruſalem, The Tabernacle, The Angel which carried away *John* into the high Mountain, The golden Reed.

Chap. 27. *When the Great City and Holy Jeruſalem came down from Heaven. Of the Tabernacle of God being with Men, in Oppoſition of the Tabernacle in the Mount. Of the great and high Wall which had twelve Gates, and at the twelve Gates twelve Angels, and Names written. How the Partition-wall was broken down, and when.*

Chap. 28. *Of the Wall with twelve Foundations, and what the Foundations are, and who ſet and did bear them up.*

Chap. 29. *Of the Reed wherewith the City was meaſured. The Equality of the twelve Foundations. Of the Angel which ſhewed* John *theſe Things by Way of Viſion.*

Chap. 30. *The Power of Commiſſionated Prophets. How that which hath been done by them, hath been accounted as done by God himſelf.*

Chap. 31. *That* John the Baptiſt *was the laſt Prophet under the Law, declaring the End of the Worſhip under the Law, and the coming in of the Worſhip under the Goſpel.*

Chap. 32. *Of the Perſons who ſlew the Lord's commiſſionated Prophets, and* Chriſt *himſelf; with the Woes pronounced againſt them, which were as Fire proceeding out of their Mouths.*

Chap. 33. *How that Words of Truth raiſeth up Rage in the Seed of* Reaſon, *and Peace and Joy in the Seed of Faith. That all Strife between neareſt Relations about ſpiritual Matters, ariſeth from the two Seeds.*

Chap. 34. *How Fire proceeded out of the Mouths of the Prophets and Apoſtles. The right Underſtanding of the Differences in the ſeveral Commiſſions declared.*

Chap. 35. *Of the Sun being turned into Darkneſs. And alſo of the Death or Darkneſs upon the Eternal God opened, in explaining the Prophecy of* Joel, *where it is ſaid,* The Sun ſhall be turned into Darkneſs, and the Moon into Blood.

Chap. 36. *The Power of the Prophet's Commiſſion, in ſhutting the Heavens that it rain not.*

Chap. 37. *Of the further Power of the Prophets.*

Chap.

Chap. 38. *A Declaration of the Difference of Commiſſions. How* Moſes *and the Prophets were all but one Commiſſion.*

Chap. 39. *The Commiſſion of the Water, and the Commiſſion of the Blood, declared.*

Chap. 40. *Of the Commiſſion of the Blood further, and how this Commiſſion ſhut the Heavens.*

Chap. 41. *What is meant by the Commiſſion of* Jeſus *turning the Waters into Blood. How the Law was overcome by* Jeſus, *and how Sin and Death was overcome by his being offered up to Death, through the Eternal Spirit.*

Chap. 42. *Of the Water and Blood which came out of* Chriſt's *Sides: How the Law, which ſignified the Water, was turned into Blood.*

Chap. 43. *How the Commiſſions were the two Prophets mentioned by* John, *and how they plagued the Earth with all Manner of Plagues.*

Chap. 44. *The Interpretation of ſome Sayings concerning* John the Baptiſt. *How* John the Baptiſt *was the greateſt Prophet. What is meant by the Kingdom of God.*

Chap. 45. *Whom the Kingdom of Heaven was taken from, and unto whom it was given. What is meant by the two Sons who were to work in the Vineyard.*

Chap. 46. *What is meant by the Beaſt that aſcended out of the bottomleſs Pit, and what is meant by the bottomleſs Pit. What is meant by Satan's being ſhut up a thouſand Years. What the Keys of Heaven and Hell are, and what is meant by Satan's being ſhut up a thouſand Years in the bottomleſs Pit.*

Chap. 47. *What is meant by making War with the Prophets. What is meant by* Tophet *prepared of old, the Pile, Fire, and much Wood, and the Breath of the Lord. Of the Death and Reſurrection of the Law with Man for eternal Puniſhment.*

Chap. 48. *The Parable of* Dives *and* Lazarus *opened. Concerning the Reſurrection, and the Neceſſity thereof. What is meant by a Drop of cold Water to cool the Tongue.* Abraham's *Boſom the Kingdom of Heaven,* Cain's *Boſom the Kingdom of Hell.*

Chap. 49. *What is meant by the two dead Bodies.*

Chap. 50. *What is meant by the Streets of the great City, and why called* Sodom *and* Ægypt.

Chap.

Chap. 51. *What is meant by People, and Kindred, and Tongues, and* Gentiles. *What is meant by painting the Tombs of the Prophets, and garnishing the Sepulchres.*

Chap. 52. *How the Scriptures are the two Prophets dead Bodies, which the learned Men would not suffer to be buried, but have made Merchandize of them.*

Chap. 53. *Of the* Gentiles *painting the Tombs of* Christ *and his Apostles, as the* Jews *did those of* Moses *and the Prophets.*

Chap. 54. *Of Rejoicing over the Death of the Prophets, and of sending Gifts one to another.*

Chap. 55. *What is meant by three Days and an half. What by the Spirit of Life from God, and what by Eternity. How that there can be no true Interpretation of the Scriptures, but by him who hath the Spirit of Life from God.*

Chap. 56. *The Death of* Christ *procured a greater Power to himself than he had before. What is truly meant by the Prince of this World.*

Chap. 57. *How the Spirit of Life from God in a Commission quickeneth that which is spiritually dead. That the Apostles Commission of the Holy Ghost was the Spirit of Life from God. What is meant by the great Fear which should come upon Men.*

Chap. 58. *Concerning* 2260 *Days, and the three Days and a half. Who is meant by the Woman that had the Eagle's Wings, and what the Wings of that Eagle were, and the Wilderness she did flee into. What is meant by the Woman cloathed with the Sun, the Moon under her Feet, and the Crown of twelve Stars upon her Head. What the Earth was that swallowed up the Flood.*

Chap. 59. *Who it was that did hear the great Voice from Heaven.*

Chap. 60. *Who it was that made* Christ's *Face to shine, and his Garments glitter, and who the Angels were that watched over him. Of the two Prophets ascending into Heaven: What is meant by their Enemies that shall see them.*

Chap. 61. *What is meant by the Word* Earthquake *in the Commission of* Moses.

Chap. 62. *A further Explanation of the said* Earthquake.

Chap. 63. *What is meant by the Word* Earthquake *of the Gospel, with the diverse Effects it had upon the invisible Spirit, both upon* Faith *and* Reason, *for natural and spiritual* Earthquakes.

Chap. 64. *Interpretations of several Scriptures concerning* Earthquakes. *What is meant by the same Hour the* Earthquake *should be.*

Chap.

Chap. 65. *What the Sun was which was as black as Sack-cloth of Hair, and how the Moon was like Blood.*

Chap. 66. *The Revelation of the Spirit only knoweth the Diſtinction of* Earthquakes.

Chap. 67. *What is meant by the City: What by the tenth Part of it. What by the ſeven Thouſand that ſhould be ſlain: What the Remnant was that was ſore affrighted, and gave the Glory to God. How the* Jews *and* Gentiles *are called* The City of God.

Chap. 68. *What is meant by the firſt and ſecond Woes, and when they were paſt, which did belong to the two Commiſſions of the Law and the Goſpel.*

Chap. 69. *Of the third Woe which could come anon, how it doth belong to the third Commiſſion. How the Kingdoms of this World are become* Chriſt's, *and in what Manner he will reign.*

Chap. 70. *Of the four-and-twenty Elders, and what they are. The Difference of Glory in the four-and-twenty Elders.*

Chap. 71. *Who it was that gave Thanks to God. Faith looks at Things to come, as in preſent Being. Of God's putting an End to all Time. The Glory which ſhall be given to his Prophets and the Seed of Faith. The End of the Kingdom of* Reaſon, *and the eternal Deſtruction of the Devil and his Seed, with the Place of their Torment.*

Chap. 72. *The Difference between the Temple of God in the State of Mortality, and of Immortality. The Interpretation of the two Covenants.*

Chap. 73. *How* Chriſt *came by Water and Blood, explained. Of the three that bear Record in Heaven, and the three that bear Record on Earth, and what they are.*

Chap. 74. *Of the Commiſſion of the Spirit, which is the laſt Record in the Earth. The Witneſſes Names, and their Authority and Power concerning the ſpiritual and eternal Condition of Mankind.*

Chap. 75. *All ſpiritual counterfeit Powers brought down by the Commiſſion of the Spirit.*

Chap. 76. *The Witneſſes of the ſpiritual Commiſſion, their Sentence upon falſe* Chriſts *and falſe Prophets.*

Chap. 77. *How the two Witneſſes of the Commiſſion of the Spirit, may be ſaid to be the two Witneſſes mentioned in the* 11*th of the* Revelation.

Chap.

Chap. 78. *As the Reed signified* John's *Revelation, so Revelation is the Reed of the Witnesses of the spiritual Commission, to declare the deep Mysteries of God hidden in the Scriptures, and to finish them. The Spirit of Prophecy in the three Commissions of Water, Blood and Spirit, opened.*

Chap. 79. *How the Witnesses of the spiritual Commission, are like the Olive-tree, the Candlesticks, and the spiritual Light of the World.*

Chap. 80. *How, and what Fire it is that proceedeth out of the Mouths of the Witnesses of the Spirit, and how they shut Heaven, and turn Waters into Blood.*

Chap. 81. *How the declaring of the true God, the right Devil, and other Mysteries, is the finishing of the Witnesses of the Commission of the Spirit's Testimony, and are Fore-runners of* Christ's *coming to Judgment.*

Chap. 82. *How the same Beast that did arise out of the bottomless Pit, and did make War against the Witnesses of the Water and Blood, upon the finishing their Testimony, hath risen and made War against the Witnesses of the Spirit, upon the finishing of theirs.*

Chap. 83. *How the Scriptures are the dead Bodies of the Witnesses of the Spirit. None can interpret the Scriptures truly, but the Witnesses of the Spirit.*

Chap. 84. *How the Commission of the Spirit, is as Spirit and Life from God, and maketh the dead Bodies to stand upon their Feet, to the Justifying of the Seed of* Faith *to eternal Happiness, and the Condemnation of the Seed of* Reason *to eternal endless Misery.*

A True

A True Interpretation of the 11*th Chapter of the* REVELATION.

CHAP. I.

Verſe 1. *Then was given me a reed like unto a rod, and the angel ſtood by, ſaying, Riſe, and mete the temple of God, and the altar, and them that worſhip therein.*

1. CAST your Eye back on the Chapter before, reading from the 8th Verſe to the End, and there you may ſee what this Reed like unto a Rod was, and when it was given.

And the voice which I heard from heaven ſpake unto me again, and ſaid, Go, and take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth.

So I went unto the angel, and ſaid unto him, Give me the little book; and he ſaid unto me, Take it, and eat it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

Then I took the little book out of the angel's hand, and eat it up, and it was in my mouth as ſweet as honey; but when I had eaten it, my belly was bitter.

And he ſaid unto me, Thou muſt propheſy again among the people, and nations, and tongues, and to many kings.

2. Theſe four Verſes in the 10th Chapter, doth make known unto the ſpiritual Man what that Reed like unto a Rod was, which was given unto *John* to meaſure withal, and becauſe God hath indued me with the ſame Spirit of Revelation, I ſhall know the better to give the true Meaning what *John* did mean by that ſpiritual, myſtical, and heavenly Language, expreſſed by literal Words.

3. By the Revelation of the ſame Spirit, I ſhall unfold the ſpiritual Meaning of *John*'s Revelation in theſe Words: *And there was given me a reed like unto a rod,* &c.

This Reed like unto a Rod, which was given unto *John*, I declare it was that Book called, *The Revelation, or Inſpiration, or Spirit of Prophecy*, whereby he was inſpired with the Knowledge of Things paſt, preſent, and to come; which Knowledge of Inſpiration was in his Mouth as ſweet as Honey.

5. But when he had ſeriouſly conſidered what Trouble and Perſecution ſhould come upon the City of God, that is, upon all the Seed of Faith, or upon the believing *Jews* and Gentiles, whoſe Bodies were the Temple of God.

6. Then this little Book, which he took out of the Angel's Hand, which was the Revelation of the Spirit, which was exceeding ſweet at the firſt receiving of it into his Underſtanding, but when the ſerious Conſideration of that great Deſtruction that ſhould come upon the outward and viſible Temple, which the People of the *Jews* did ſo highly eſteem of.

7. And ſo of that ſpiritual Temple of God, which was the believing *Jews* and Gentiles, to ſuffer great Perſecution even to Death itſelf; the Knowledge of this ſunk deep into his Underſtanding, which may be called by the Revelation of the Spirit, *his belly*, and ſo became bitter.

8. For the Revelation of the Spirit is at the firſt receiving of it ſweet as Honey, but when it is ſwallowed down into Perſecution, which is the Belly, that makes Revelation to become bitter.

9. So it was with *John*, both in reſpect of himſelf, and all the believing *Jews* and Gentiles, which were to ſuffer in the Time of that Commiſſion.

10. When *John* had this Spirit of Revelation and Prophecy, he muſt *riſe and mete the temple of God, and the altar, and them that worſhip therein.*

11. I ſhall declare unto you that are ſpiritual what this Temple of God was which *John* was to meaſure. This Temple of God, in the literal Senſe, was the Nation of the *Jews*; for they were at that Time accounted the only Temple or People of God.

12. Becauſe there was no Nation nor People in the World, that had any Rules or Precepts of viſible Worſhip given unto them from the Creator, but the Nation of the *Jews* only.

13. There-

13. Therefore, after *Moſes* had given the Nation of the *Jews* a Law of Worſhip, they differed from the Worſhip of the Nations all the World over.

14. And that was the great Controverſy that God had by his Prophets with *Juda* and *Jeruſalem*, becauſe the *Jews* were ſo ſubject to fall to the idolatrous Worſhip of the Nations.

15. This Nation of the *Jews* was called *The Holy City and Holy Temple*, becauſe of thoſe outward Sanctifications which the Prieſts had in that viſible Worſhip which was ſet up by *Moſes*, both to ſanctify himſelf and others; as you may find it written in the *Hebrews*.

16. But the Temple of God, as it is to be underſtood in the ſpiritual Senſe, the Meaning is, all the believing *Jews* and Gentiles, or Seed of Faith, as aforeſaid; for indeed, as the Scripture ſaith, ſpeaking to Believers in their Doctrine of *Chriſt*, *that your bodies are the temples of the Holy Ghoſt*, and ſo they come to be the holy City and Temple of God indeed.

17. And as for the Altar that *John*'s Revelation did meaſure, it was chiefly meant of the viſible Altar which the *Jews* did offer up their Sacrifice upon in the Time of the Law; which was but a Type or Figure of the true Altar itſelf.

18. For *Chriſt* made himſelf the Altar, to offer up himſelf as a Sacrifice unto Death, *that he might deſtroy him that had the Power of Death, which is the Devil*; which Devil I ſhall open more at large hereafter.

19. And as there was a viſible and legal Sacrifice offered up in the Time of the Law, upon a viſible Altar, ſo likewiſe there is a ſpiritual and inviſible Sacrifice to be offered upon that inviſible Altar to the inviſible Eye of Reaſon, but viſible to the Eye of Faith.

20. For Faith ſeeth ſpiritual Things to be of as real Subſtance as the Eye of Reaſon doth Things that are natural.

21. Again it is ſaid, *And them that worſhip therein*. Now the Revelation of *John* had Relation both unto that legal Worſhip of the Law of *Moſes*, and of that ſpiritual Worſhip which was ſet up by the Apoſtles of *Chriſt*, which were afterwards perſecuted by the *Romans*, both the Worſhip of the Law, and the Worſhip of the Goſpel.

 22. There-

22. Therefore the Revelation of the Spirit in *John* did foreſee that both their Worſhips would be deſtroyed by that Perſecution that ſhould ariſe from the *Roman* Gentiles; therefore it is ſaid in the next Verſe, *That the court without the temple ſhould be left out; for it was given to the Gentiles.* But I ſhall ſhew what that Court is in the next Chapter.

23. But it was thoſe true believing *Jews* and Gentiles that was the true Worſhippers of God; that is, they did worſhip God in Sincerity of Heart, through thoſe viſible Ordinances and Forms of Worſhip which was ſet up by them.

24. So that you that can ſpiritually diſcern, you may ſee what that Temple of God was, and the Altar, and them that did worſhip therein, which *John*'s Revelation was to meaſure, with Reference to their great Sufferings by thoſe *Roman* Gentiles, but to their eternal Glory hereafter.

25. For where the Revelation of the Spirit doth call a Nation or People the holy Temple, or City, it is with Reference either to an external Holineſs, or elſe an internal Holineſs.

26. And ſo it was with *John*'s Revelation, it was with Relation to that outward legal Worſhip which was ſet up by the Law of *Moſes*; which was counted a holy Worſhip, ſo long as that Tabernacle or Worſhip ſtood.

27. With Reference to that ſpiritual and holy Worſhip of Faith which was preached by the Apoſtles, and believed by the *Jews* and the Gentiles; and this was indeed the holy City and Temple of God, which *John*'s Revelation was to meaſure, *&c.*

CHAP.

CHAP. II.

Verſe 2. *But the court which is without the temple, caſt out, and mete it not, for it is given unto the Gentiles, and the holy City ſhall they tread under foot forty and two months.*

1. THere is very little in this Chapter, nor in this Book of the *Revelation*, but it is to be underſtood with a ſpiritual Eye of Faith.

2. By which I ſhall give you the true literal and ſpiritual Meaning of this Chapter, and many other Places of Scripture.

3. Now I ſhall declare unto you that have Faith, that can ſpiritually diſcern what the Revelation of *John* did mean by the Court without the Temple, *which muſt be left out, and not meaſured, becauſe it was to be given unto the Gentiles, and they ſhould tread the Holy City under foot*, &c.

4. I declare from the Spirit of Truth, that this Court without the Temple here ſpoken of, was all that outward and viſible Worſhip which was eſtabliſhed and ſet up, and acted by the Commiſſion of *Moſes*, which he gave to the Nation of the *Jew*, and the Commiſſion of *Jeſus* which he gave to his Apoſtles.

5. Now theſe two viſible Commiſſions did ſet up two viſible Forms of Worſhip, though differing one from the other.

6. Theſe viſible Worſhips which did belong to theſe two Commiſſions, were that Court without the Temple, which muſt be given unto the Gentiles.

7. The Gentiles having the Letter of theſe two Commiſſions, which did ſet up a Form of viſible Worſhip, and the Gentiles muſt have the Outſide or Shadow of the true Worſhip given unto them, which is called, *the Court without the Temple*, ſo that the Gentiles might ſet up a viſible Form of Worſhip, by their Imagination of Reaſon, from the Letter of the Scriptures, without a Commiſſion from God, as the other did that had a Commiſſion from God.

8. And upon this Account they ſhould tread the holy City under foot, that is, they ſhould perſecute and put to Death that Seed of Faith, both in *Jew* and Gentile, that would not ſubmit

ſubmit to that viſible Worſhip, which was, or ſhould be ſet up by the Gentiles.

9. So that never ſince this Court without the Temple was given unto the Gentiles (which Court is that viſible Worſhip aforeſaid) there hath not been a Man commiſſionated from God, to adminiſter Goſpel-ordinances, or any viſible Worſhip.

10. For whatſoever Men do of that Naure now, it is from their Forefathers the Gentiles, which are the Papiſts, which had this Court without the Temple given unto them, which were the *Roman* Catholicks, which have ſet up a Form of viſible Worſhip, both of the Law of *Moſes*, and of the Goſpel of Jeſus.

11. And they, by this viſible Worſhip, which is called the Court without the Temple, have trod the Holy City under Foot this 1350 Years.

12. Again, you that are ſpiritual may know, that this Court without the Temple, is meant all that outward and viſible Worſhip, which was ſet up by theſe two Commiſſions, which *John* ſaw by the Spirit of Revelation was to be caſt out.

13. That is, the Spirit of Truth would not own it no more, becauſe the true Commiſſioners were all dead and put to Death.

14. And the Believers, which were the Holy City, were trod under Foot; and indeed they have been trod under Foot ever ſince, until within this few Years.

15. That is, they have been kept under Darkneſs and Blindneſs, as believing that the learned Men and Prieſts of the Earth, had Power ſucceſſively to ſet up Goſpel-ordinances, or viſible Worſhip, to pleaſe God.

16. And herein did the Gentiles tread the Holy City under Foot; that is, all the Seed of Faith, both *Jew* and Gentile, whoſe Conſciences were tender, and could not ſubmit unto that viſible Worſhip which the Gentiles ſet up, from the Letter of that Worſhip which was ſet up by the Law and the Goſpel, which was the Court without the Temple.

17. And thus hath the Gentiles, the *Roman* Catholick, the Papiſt, trod the Holy City under Foot ever ſince the ten Perſecutions, which is a Matter of 1350 Years before Liberty

berty of Conſcience was procured in theſe Iſlands, and the Commiſſion of the Spirit came forth upon this Earth in the Year 1651.

CHAP. III.

Ver. 3. *But I will give power unto my two witneſſes, and they ſhall propheſy a thouſand two hundred and threeſcore days, clothed in ſackcloth,* &c.

1. THere hath many Men undertook in former Times, and now in theſe latter Days, to unfold and give the Interpretation of theſe two Witneſſes, both learned Men and unlearned.

2. Some Men have underſtood theſe two Witneſſes to be the Magiſtrate and the Miniſter.

3. Others have underſtood them to be the Fleſh of *Chriſt*, and the Spirit of *Chriſt*.

4. And another Sort of Men underſtood theſe two Witneſſes to be the Law and the Goſpel.

5. But theſe various Opinions doth ariſe from the Imagination of Reaſon, and not from the Revelation of Faith.

6. Therefore, there can be no Aſſurance nor Satisfaction in that Interpretation which Reaſon doth imagine.

7. Therefore, by the Revelation of the true Spirit, I ſhall unfold who thoſe two Witneſſes were, and who they are now, according to the Mind of the Spirit that firſt ſpake, and writ this Book, called, *The Revelation of John. For all Scripture was given by Inſpiration, and holy Men ſpake as they were inſpired by the Holy Spirit.*

8. Therefore I ſay, that none can interpret Scripture truly, except he have the ſame Gift of Revelation, or Inſpiration, as thoſe had which ſpake them.

9. For though Men may give ſome true Interpretation of Words upon ſome Places of Scripture, yet, for Want of the Knowledge of the true Foundations, they have no Aſſurance nor Certainty of what they ſpeak to be true; not as to ſatisfy them-

themſelves, nor to ſatisfy the Conſcience of any other that believes them.

10. Therefore you that are of the Seed of Faith, mind the Diſcourſe that followeth. Firſt, I ſhall ſhew who thoſe two Witneſſes were, and afterwards, who the two Witneſſes are now, and what their Power was, and what their Power is now.

11. But firſt I ſhall ſpeak of the two former Witneſſes ſpoken of in the 11th of the *Revelation*. Theſe two Witneſſes there ſpoken of by *John*, was chiefly meant thoſe two Commiſſions which proceeded from *Moſes* and *Jeſus*, which was the Law and the Goſpel; therefore it is ſaid in Scripture, *That the law was given by* Moſes, *and grace and truth by Jeſus Chriſt*.

12. That is, the Law was given by *Moſes*, and all the Prophets that were under the Law of *Moſes*, they are all accounted (by the Revelation of the Spirit) but one Man, or one Witneſs, or one Commiſſion, as will appear hereafter.

13. So likewiſe all thoſe Evangeliſts, Apoſtles, Paſtors and Teachers, that were under *Chriſt* their Head, and any that had their Commiſſion from the Apoſtles; I ſay, all theſe are included under the Title of one Witneſs or Prophet.

14. Therefore you that have any ſpiritual diſcerning, may in ſome Meaſure ſee who theſe two Witneſſes were which the *Revelation* of *John* doth ſpeak of; and that they were *Moſes* and *Jeſus*, I ſhall open more largely in the following Diſcourſe.

15. For obſerve, that all thoſe that were impowered with the Spirit of Prophecy and Revelation under theſe two Commiſſions aforeſaid, I ſay, they make up but two Witneſſes, or two Prophets. Again, it is ſaid, *That theſe two prophets ſhould propheſy a thouſand two hundred and threeſcore days, clothed in ſackcloth*.

16. Now theſe two Prophets had the Gift of Prophecy, and they were called but two Witneſſes, becauſe it was with relation to thoſe two Heads of thoſe two Commiſſions, or the Law and the Goſpel.

17. And becauſe you may know that it was *Moſes* and *Jeſus* that were the Heads of the Law and the Goſpel; therefore called by the Spirit *in John*, the two Witneſſes and Prophets.

18. And

18. And *Moſes* being the Head and Prophet of the Law, and the firſt Prophet that was inſpired with the Spirit of Prophecy, to declare the Mind of God unto man;

19. Therefore the Scriptures doth ſay, that the Law was given by *Moſes*, and that he was a Prophet and a Law-giver, and had Power to ſet up a Law of Worſhip; and to plague and deſtroy thoſe which diſobeyed that viſible Law of Worſhip which he gave to thoſe People in his Days.

20. Again *Moſes* was the firſt Prophet, in that he propheſied of the Incarnation of Chriſt, which is no other but the Incarnation of God.

21. That is, God's becoming Fleſh, that he might become a Prophet himſelf, which was the Creator of all Prophets, and gave all Prophets the Spirit of Revelationand Prophecy; therefore *Moſes* ſaith, *God will raiſe you up a prophet like unto me, him ſhall ye hear.*

22. Again, you that have any ſpiritual Underſtanding may comprehend this Myſtery, which is, that which was firſt is become laſt, and the laſt firſt: For this *Jeſus* was before *Moſes*, anſwerable to that Saying of *Chriſt* to the Jew, *Before* Abraham *was I am.*

23. So that this *Jeſus* was that God which did appear unto *Moſes*, and ſpake unto *Moſes*, and he that made *Moſes*'s Face to ſhine ſo that the People of *Iſrael* could not look upon him, it was ſo bright and glorious.

24. Yet nevertheleſs he himſelf came down from that Glory which he had before the World was.

25 And took upon him the Form of a Servant, and he gave that Power to *Moſes* and *Eliah*, and put them in the Glory of the Father.

26. Whereby they were made able by their Preſence, to make his Face to ſhine and his Garments glitter, even as he made *Moſes*'s Face to ſhine, when he was in the Glory of the Father himſelf.

27. So that you that do ſpiritually underſtand, may ſee that the firſt is become laſt, and the laſt firſt.

28. That is, *Jeſus* was before *Moſes*, yet *Moſes* is ſet before *Jeſus*: Why? Becauſe the Law of *Moſes* was given before the Goſpel of *Jeſus*.

29. Or the Commiſſion of *Moſes* was publick and viſible to the World before the Commiſſion of *Jeſus* was, therefore curſed *Cain*, and curſed *Cham*, ſcoffing *Iſhmael*, and prophane *Eſau*, theſe were the Firſt-born, or elder Brother, that ſhould become Servants unto their younger Brother, which is of the Seed or Law of Faith, or the Commiſſion of the Goſpel which ſhould be given by *Jeſus Chriſt*.

CHAP IV.

1. HEREIN is hid that Myſtery which the Apoſtle ſpeaks of, *Rom* ix. and xiii. as it thus written, *The elder ſhall ſerve the younger:* That is, Jacob *have I loved, and* Eſau *have I hated*; yet *Eſau* was of the Seed of *Iſaac* after the Fleſh, as well as *Jacob*.

2. But *Eſau* was not of the Seed of Faith, but of the Seed of Reaſon, which was born under the Law; for the Law was given only unto the Seed of Reaſon, and not to the Seed of Faith: Therefore ſaith the Apoſtle, ſpeaking to Believers, *We are not under the law, but under grace*; ſo that all the Seed of *Abraham*, that is, of the Faith of *Abraham*, are freed from the Law of Sin and Death.

3. Therefore mind what you read; for I ſay that the Law is not written in the Seed of Faith's Nature at all, but in the Seed of Reaſon's Nature only.

4. Therefore the Seed of Faith is not under the Law, but is above the Law; that is, to fulfill the Law in the Performance of it, or elſe to ſuffer the Puniſhment that Reaſon ſhall inflict upon the Seed of Faith, by their Interpretation of the Law.

5. Therefore you that are of the Seed of Faith may know when the Spirit ſpeaketh to the Seed of Reaſon, and when it ſpeaketh to the Seed of Faith.

6. For when the Scripture ſaith, *In thoſe days I will pour out of my ſpirit upon all fleſh*; the Meaning of the Spirit is this, that God will pour out of his Spirit upon all the Seed of Faith which is cloathed with Fleſh, and not upon the Seed of Reaſon that is cloathed with Fleſh.

7. For

7. For the Seed of Reaſon hath no Aſſiſtance from the Spirit of God, but only the bare outward Letter of the Law; therefore it might well be ſaid, that *the law was given by* Moſes, *and grace and truth by* Jeſus Chriſt.

8. For indeed *Moſes* gave the Nation of the *Jews* the Law, but he gave them no Power for to keep it.

9. Yet the Nature of Reaſon in them thought itſelf ſo wiſe and powerful, that if God would give them a Law by his Servant *Moſes*, then they ſhould have Power that would ariſe out of their own Reaſon, ſo that they would keep the Law.

10. Therefore they gave great Promiſes to *Moſes*, that whatſoever the Lord ſhould command to be done by *Moſes*, they would do it; which made *Moſes* to ſay, *O that there were ſuch a heart in you indeed!*

11. As if *Moſes* ſhould have ſaid, I know Reaſon thinks itſelf very ſtrong, but is exceeding weak; mighty wiſe, but a very Fool; full of great Promiſes, but no Performances.

12. So that you that are ſpiritual may ſee, that the Seed of Reaſon hath no Aſſiſtance from the Spirit of God, but only the bare Letter of the Law, which is a killing Letter.

CHAP. V.

Verſe 4. *Theſe are the two olive-trees, and two candleſticks ſtanding before the God of the earth.*

1. BEFORE I come to unfold the Nature of theſe two Trees, I ſhall unfold, by the Revelation of the Spirit, thoſe two Trees ſpoken of by *Moſes*, *Gen.* ii. 9. namely, *the tree of life, and the tree of knowledge of good and evil, which were both in the midſt of the garden.*

2. I would have you that are capable to comprehend ſpiritual Things, to mind the ſpiritual Interpretation of this Scripture. Theſe two Trees were Trees of a ſpiritual Nature, therefore called the Tree of Life, and the Tree of Know-

ledge of Good and Evil ; and they ſtood both in the Midſt of the Garden.

3. Now as for the Place or the Garden itſelf, whether it was in the Eaſt or the Weſt Part of the Earth, or no, I ſhall not trouble myſelf nor the Reader with it ; but the Thing which I intend, and is neceſſary for you to know, is to open and make known what the Form and Nature of theſe two Trees were, and what they are.

4. *Firſt*, I declare, that the Tree of Life, which ſtood in the Midſt of the Garden, I ſay it was the very Perſon of God himſelf.

5. He being a ſpiritual Body, or Perſon, in the Form of a Man, and *Adam* being his Image, or Likeneſs.

6. Only *Adam*'s Form was earthly, and God's Form was heavenly ; according to that Saying in Scripture, *The firſt* Adam *was of the earth, earthly* ; *and the ſecond* Adam *the Lord from heaven, heavenly.*

7. So that this heavenly *Adam*, which came down from Heaven into the Virgin's Womb, a matter of four thouſand Years after that Commandment was given unto the earthly *Adam* ; I ſay, this heavenly *Adam* was that very ſame Tree of Life which ſtood in the Midſt of the Garden.

8. Which earthly *Adam* was created and made in the Image of God, not only in his bodily Form, but in his Nature alſo.

9. His Spirit or Nature was of the very ſame Life and Nature as God was of ; therefore it is ſaid, that *God breathed into* Adam *the breath of life, and he became a living ſoul.*

10. Therefore mind the Words ; for God doth not ſay that he would, or ever did breathe the Breath of Life into any other Creature, but into *Adam* only, no, not into the Angels ; notwithſtanding other Creatures have a Breath of Life in them, but not of the ſame Nature of God as *Adam*'s was.

11. Therefore other Creatures have not the ſame Form as *Adam* had, for it is the inviſible Life, or Nature, that gives the outward and viſible Form to Man, or any other Creature.

12. For if there were not an inviſible Life in Nature, then would it produce no Form to live at all, but would be all dead, ſenſeleſs, and formleſs Matter.

13. Again,

13. Again, *Adam*'s Life and Nature being of the ſame which God's Nature was of, it made *Adam* capable to ſee, and to underſtand the ſpiritual Forms of theſe two Trees.

14. It was theſe two Trees that ſpake, both the Tree of Life, and the Tree of Knowledge of Good and Evil.

15. It was the Tree of Life that gave *Adam* that Commandment, that he ſhould not eat of the Tree of Knowledge of Good and Evil, leſt he died.

16. Likewiſe it was the Tree of Knowledge of Good and Evil that tempted *Adam*, ſaying, *You ſhall become as Gods, knowing good and evil.*

17. *Adam* being made of the Earth, though his Spirit was of the immortal Seed, yet it was capable to fall from that State of Innocency wherein he was created.

18. For while he ſtood in the State of Innocency he was capable to behold the Face of God, and live.

19. But, after his Fall, he could not ſee the Face of God, and live; therefore, ſaith God, *Now, leſt the man ſtretch forth his hand, and take alſo of the tree of life, and eat, and live for ever,*

20. *He muſt be put forth of the garden*; that is, he muſt now no more ſee God Face to Face while he is in the State of Mortality.

CHAP. VI.

1. THerefore I declare, by Revelation from the Holy Spirit, that never ſince the fallen Eſtate, no Man, let him be ever ſo juſt, righteous, or holy, or one that God hath ſpoken unto; nay, *Moſes* himſelf, could not ſee the Face of God, and live; that is, he could not ſee the Face of God in his Glory.

2. For there is a great deal of Difference between the State of Innocency and the fallen State.

3. For the innocent State of *Adam* was the Spirit and Nature of Faith, which could viſibly ſee the Face of God, even as he was ſeen of God.

4. But

4. But he was was to fall from that innocent State wherein he was created, becauſe that Seed of Faith might generate, and bring forth, as Stars in the Firmament, or as the Sand on the Sea-ſhore.

5. So that, after Generation, *Adam*'s Poſterity comes to the Knowledge of God by Faith only, and not by Sight, as *Adam* did in the State of Innocency: Therefore ſaith the Scripture, *Faith is the evidence of things not ſeen, and the ſubſtance of things hoped for.*

6. So that it may be clear to you whoſe Underſtandings are enlightened, that this Tree of Life, which ſtood in the Midſt of the Garden, was no other but God the Father.

7. And that *Adam*, in the State of Innocency, though he was in a Capacity to fall, yet he was capable to ſee God Face to Face; which he could not do afterwards; no, nor none of his Seed.

8. Though *Adam* and his Seed ſhall be raiſed up to a higher Eſtate of Happineſs than that State of Innocency was wherein *Adam* was created.

9. Becauſe that innocent Nature was the Seed of Faith, which was the eternal Seed of God, which muſt paſs through Death into eternal Life,

10. Which God himſelf was offered up unto Death, through the eternal Spirit, that he might draw all Men after him; that is, all Men that are of the Seed of Faith, or the Seed of *Adam*; anſwerable to that Saying in Scripture, *As in* Adam *all died, ſo in* Chriſt *ſhall all be made alive.*

11. Not as Men do vainly imagine, that all Men ſhall be ſaved; for all Men did not die in *Adam*, therefore not made alive in *Chriſt*.

12. But they died in the Serpent, neither was the Serpent's Nature the ſame that *Adam*'s was; for *Adam*'s Nature was of the ſame Nature of God, but the Serpent's Nature was the ſame Nature as the holy Angels are of; which I ſhall open more at large hereafter.

13. But the Serpent's Nature being fallen from that Purity wherein it was created, it is raiſed up no more to eternal Happineſs, but to eternal Miſery; becauſe *Chriſt*, which was, and

is

is God, *took not on him the nature of angels, but the ſeed of* Abraham.

14. The Seed of *Abraham* is the Seed of *Adam*, and the Seed of *Adam* is the Seed of God: Therefore, ſaith the Scripture, *I will put enmity between the ſeed of the woman and the ſeed of the ſerpent; it ſhall bruiſe thy heel, and thou ſhalt bruiſe his head.*

15. The Meaning of it is this; that the Serpent's Seed ſhould bruiſe the Heel of the Seed of Faith, which is the Seed of the Woman.

16. By having the Government and Lordſhip of this World, to perſecute and put to Death the Seed of Faith, if the Seed of Faith will not worſhip God, according to the Imagination which Reaſon thinks God is well pleaſed with: Witneſs that Saying in *Geneſis*, where *Cain* ſlew his Brother *Abel*, becauſe his Offering or Worſhip was not accepted of by God, as *Abel*'s was.

17. Therefore take Notice of this, that *Cain*'s Offering was the Offering of Reaſon, the Devil, and *Abel*'s Offering was the Offering of Faith, which was the Seed of God: *Therefore God had reſpect unto the offering of* Abel, becauſe it was of the Seed of Faith, which was of his own Nature; *but had no reſpect unto* Cain, *or his offering*, becauſe it was the Offering of Reaſon, which is the Devil.

18. Therefore *Chriſt* is ſaid to be *the Lamb ſlain from the beginning*, becauſe *Abel* was the very Seed of *Chriſt*, which is the Seed of God.

19. So that ever ſince the Seed of the Serpent hath had, and ſtill hath the Rule and Government of this World, whereby to perſecute and put to Death the Seed of Faith.

20. Which doth amount to no more than the bruiſing of the Heel, becauſe it is not eternal.

21. Which the breaking of the Serpent's Head will be in the next World, which is the ſecond Death.

22. Then ſhall that Saying be fulfilled, *The elder ſhall ſerve the younger:* For Reaſon, the Devil, is the elder Brother; and *Jacob*, the Seed of Faith, is the younger Brother.

23. So that it may be clear to you that are inlightened in the Knowledge of the two Seeds, that this Tree of Life, in the

the Midſt of the Garden, is the very Perſon of God the Father, which was, and is in the Form of a Man.

24. And his Nature was, and is all Faith, which is all Power and Life, which is able to paſs through Death and Life, and quicken into Life again; according to that Saying, *Death was not able to hold him under.*

25. For by that Faith which was in God he paſſed through Death, *viz.* when as *Chriſt was offered up unto Death through the eternal Spirit.*

26. For if the Fulneſs of the Godhead dwelt bodily in him, then, I ſay, that which dwelt bodily in him, that very ſame was offered up unto Death.

17. That is, the eternal Spirit paſſed into Death, and, thorough Death, into eternal Life; which nothing could do but the eternal Spirit only.

CHAP. VII.

1. AGAIN, in the next Place, I ſhall open unto you, by the Revelation of the true Spirit, what the Form and Nature the Tree of the Knowledge of Good and Evil was of, which *Adam* was not to eat of, leſt he died.

2. I declare that this Tree of Knowledge of Good and Evil was a ſpiritual Body, in the Form of a Man:

3. Which was indued with ſuch piercing rational Wiſdom, as the Scripture ſaith, *That he was more ſubtil than all the beaſts of the field.*

4. As his Subtilty was more than all the Beaſts of the Field, yet it is to be obſerved that it is not ſaid that he was, neither was he a Beaſt of the Field; ſo likewiſe, his Puniſhment or Curſe was above all the Beaſts of the Field.

5. The Beaſts of the Field were curſed for *Adam*'s Sake, and ſo was the Ground curſed for *Adam*'s Sake.

6. That is, the Beaſts were made ſubject to Vanity; that is, ſubject to Death, even as *Adam* himſelf was, *which was taken out of the duſt, and muſt return to duſt again.*

7. So,

7. So that you that have any ſpiritual diſcerning, may ſee that the Curſe or Death of *Adam* did not extend no further than the Sorrows and Death of this Life.

8. *Therefore the ground alſo was curſed for his ſake, and in ſorrow ſhould he eat of it all his days.*

9. So that it may be clear to you that ſee by the Eye of Faith, that all *Adam*'s Poſterity, that is, all thoſe that died in *Adam*; I ſay, the Curſe did extend no further than the Sorrows and Death of this Life.

10. Becauſe all that Seed of Faith which died in *Adam*, and was made ſubject to Death, ſhall be raiſed up to a more excellent and glorious State and Condition, than that State of Innocency was wherein *Adam* was created.

11. But I ſhall return again to the Tree of Knowledge of Good and Evil, which ſtood in the Midſt of the Garden, which is called the Serpent, which was more ſubtil than all the Beaſts of the Field.

12. Why? Becauſe the Serpent his Nature or Spirit was all Reaſon, which is, wiſe as Gods, knowing Good and Evil; for there is nothing can be wiſe as Gods, to know Good and Evil, but Reaſon and Faith.

13. And theſe two Trees which ſtood in the Midſt of the Garden, were two ſpiritual Bodies in the Forms of Men, therefore called the Tree of Life, and the Tree of Knowledge of Good and Evil; or, as I may ſay, Faith and Reaſon, which Wiſdom did ariſe from theſe two Seeds, or theſe two Trees, were wiſe as Gods.

14. To know Good and Evil, becauſe they were both Gods, and are Gods ſtill, and did come to know Good and Evil.

15. But the one of them knowing Good and Evil at the preſent, namely, the Serpent, he being endued with the Seed or Spirit of Reaſon, which did immediately afterwards diſſolve into Seed or Nature.

16. Which Spirit of Reaſon was wiſe as Gods, to know Good and Evil; for it was of the ſame Nature or Seed as the holy Angels are of.

17. Therefore it was called a Tree of Knowledge of Good and Evil, becauſe the Serpent was an Angel of Light, indued with the ſame rational God-like Wiſdom as the holy Angels are.

18. Only this Wiſdom, which formerly knew Good, now it knoweth Evil ; alſo yet it is as a God, knowing Good and Evil : For this Spirit or Seed of Reaſon hath a God-like Power in his Nature ſtill.

19. For it hath the Government of this World given into his Hands ; for what is there that doth govern this World, but the Spirit of Reaſon only ?

20. The Spirit or Seed of Faith hath no Government at all in this World, according to that Saying of *Chriſt*, *My kingdom is not of this world ; if it were, then would my ſervants fight, ſo that I ſhould not be delivered into your hands.*

21. Which is the Spirit of Reaſon, which is the God of this World, which is no other but the Devil : For this World is given into his Hands, according to that Saying of the Devil unto *Chriſt : All the kingdoms of the earth are mine, and I will give them thee, if thou wilt fall down and worſhip me.*

22. Which Saying of the Devil was true ; for that Devil was a Man which ſpake in the Height and Head of Reaſon, which is the Governor and Ruler of this World ; not in one particular Perſon, but in all that Seed which is of the Serpent or Reaſon, the Devil.

23. Which is branched forth into many Heads, whereby this Serpent's Nature, which is Reaſon, is made Head and Governor all the World over, and ſo will continue to the World's End.

CHAP. VIII.

1. AGAIN, the Scripture ſaith, *Upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life.* Here you that are ſpiritual may ſee what and who that is which muſt go upon his belly, and feed upon the duſt of the Earth.

2. It is plain and clear to thoſe that can diſcern, that it is no other but the Seed or Spirit of Reaſon that feeds upon the Duſt of the Earth.

3. That

3. That is, by the Motions of the Fleſh which is in the Mind, which proceeds from the Seed of Reaſon.

4. Which lives, and delights itſelf in getting up the Gold and Silver, which is but Duſt of the Earth ;and that makes the Serpent's Nature to exerciſe Lordſhip over the Seed of Faith.

5. Becauſe Reaſon is the elder Brother, and Faith is the younger Brother ; therefore Reaſon's Heaven is in licking up the Duſt of the Earth, which is the Gold and Silver, and Treaſure of the Earth :

6. Whereby Reaſon is made more honourable, and liveth in more Pleaſure rhan the Seed of Faith doth.

7. For the Spirit of Reaſon hath nothing elſe to feed upon but theſe earthly Things : For doth not Reaſon feed upon Silver, Gold, Honour, fleſhly Wiſdom, and the like ?

8. Every one of Reaſon's Seed doth feed upon the Duſt of the Earth, either by feeding upon it, or deſiring to feed upon it ; for every one deſireth to be rich, or wiſe, or both ; nay, the pooreſt of Reaſon's Seed feedeth upon the Duſt of the Earth.

9. Becauſe they have no other Food to feed upon, that Seed being ignorant of any other Bread of Life but what is in this World.

10. Neither doth that Seed know from whence it came, or of what Seed or Generation it came from ; which till a Man doth know, he can feed upon no other Food but the Duſt of the Earth.

11. For the Knowledge of the two Seeds gives a Man plainly to ſee, that all the Things which are ſo deſirable in this World, which the Spirit of Reaſon doth ſo labour and thirſt after, as Riches, Honour, Wiſdom, Pleaſures, and what not ? I ſay they are all but Duſt of the Earth, and the Effect of them reach no further.

12. Therefore the Scripture in ſo many Places doth exhort Men to *put off the old man, and put on the new man ; to mortify the deeds of the fleſh ; for they that are after the fleſh do mind the things of the fleſh ; for to be carnally minded is death, but to be ſpiritually minded is life and peace.* Which carnal Mind is no other but the Spirit or Seed of Reaſon, which

is the Serpent, that feeds upon the Duſt of the Earth, as aforeſaid.

13. Which was that Curſe that God pronounced upon the Serpent and his Seed, which doth continue upon all his Seed to this Day, which muſt be at Enmity with the Seed or Spirit of Faith.

14. And this is that which muſt bruiſe the Seed of Faith's Heel; that is, by coveting the Riches of this World, which is no other but the Duſt of the Earth.

15. Whereby the Seed of Reaſon may exerciſe Lordſhip over the Seed of Faith, which is the younger Brother.

16. Therefore the Serpent's Curſe was in the Seed, ſo that *Cain* was the Firſt-born of the Devil, which was the Serpent tranſmuted into Seed.

17. Which firſt grew up in its Height in *Cain*, and in curſed *Cham*, ſcoffing *Iſhmael*, and prophane *Eſau*; theſe were all the Seed of the Serpent, with divers others I will not now mention.

18. Therefore take notice of this, that the Seed of Reaſon muſt needs be the elder Brother, becauſe the Angels were before *Adam*.

19. For they were of a ſpiritual Nature, made above and beyond the Stars, before this World did viſibly appear, which *Adam* was made of.

20. And his Nature being the pure Nature of God, yet in an earthen Veſſel; therefore the Seed of Faith is called the younger Brother, though it be of the eternal Nature itſelf.

21. And whatſoever this Nature loſt by the Fall of *Adam*, it ſhall be raiſed up to the ſame eternal Happineſs from whence it came.

22. But, on the contrary, the elder Brother, which is no other but the Seed of the Serpent, which is the Angels Nature, which Wiſdom of Reaſon floweth from, which rules and governs the whole World at this Day: Therefore ſaith the Scripture, ſpeaking of *Chriſt*, *He took not on him the nature of angels, but the ſeed of* Abraham.

23. Which is clear to you that have any diſcerning between the two Seeds, that the Seed of Reaſon is not redeemed, becauſe

cauſe he took not on him that Nature, therefore not redeemed, and ſo not ſaved.

24. Therefore the Seed of the Woman ſhould bruiſe the Serpent's Head, which is no other but to keep the Seed of Reaſon under eternal Death, which is the ſecond Death:

25. Which is always dying, yet never dead; and this is the bruiſing of the Serpent's Head, which is ever bruiſing, yet never put to Death: So that it may be clear to you whoſe Underſtandings are inlightned, that this Serpent was an Angel whoſe Nature was Reaſon.

26. And *Chriſt* not taking upon him the Nature of Angels, which is the Seed of Reaſon, all that Nature or Seed which liveth ſo long in this World, as to be capable of the Breach of the Law, there is no Poſſibility for it to be ſaved, but will be damned to Eternity.

27. Therefore you that are the wiſe and prudent Men of this World, who hath the Government of this World put into your Hands, examine yourſelves, whether any of you be of the Seed of Faith, or of the Seed of Reaſon.

28. It is hard to find any Government in this World but what is ſet up by the Angel's Nature, which is Reaſon.

CHAP. IX.

1. NOW I ſhall ſpeak further concerning theſe two Trees, namely, the Tree of Life, and the Tre of Knowledge of Good and Evil.

2. Some Men may object, and ſay unto me, if there were no more Trees of a ſpiritual Nature in the Garden but thoſe two Trees, why then doth God ſay unto *Adam*, *Of all the trees of the garden thou may'ſt freely eat?* Again, it is ſaid, *Out of the ground the Lord God made to grow every tree which is good for food, having ſeed in itſelf*; implying, that there was more Trees in the Garden than them two Trees.

3. To this I anſwer by Revelation, and from the Holy Spirit I declare, that there was other Trees in the Gardon

which

which had Seed in themſelves, which was lawful for *Adam* to eat of:

4. Which would never have produced ſuch Effects as this did; for the eating of any Fruit of the Tree with the Teeth would have gone down into the Belly, and ſo into the Draught; ſo that *Adam*'s Nature or Seed would have been never the worſe.

5. Neither would the Puniſhment of his Sin have gone any further than upon his own Perſon, and not to his Seed ſucceſſively, as it hath done ever ſince.

6. Again, If it had been any Tree that he had eaten with his Teeth, then would there have been but one Seed ſtill.

7. But now there is two Seeds, namely, the Seed of the Serpent, and the Seed of the Woman; for if it been nothing elſe but the eating of an Apple, or ſome other Fruit;

8. I ſay that would never have produced another Seed, namely, the Seed of the Serpent, which bred an Enmity with the Seed of the Woman.

9. Mind what you read, and obſerve, there never was no Enmity between the Perſon of the Serpent and the Perſon of the Woman.

10. But the Enmity which lay between them was in the two Seeds; ſo that it was the two Seeds that were curſed in the Manner before expreſſed, and as hereafter followeth.

11. The Woman's Seed was curſed ſo as to have its Heel bruiſed, which doth reach ſo far as to ſuffer Death itſelf, as did afterwards appear:

12. Witneſs righteous *Abel*, and divers Prophets, and *Chriſt* himſelf, and many true Believers, being of the Seed of Faith.

13. Again, the Serpent's Seed was curſed ſo as to have his Head bruiſed, which doth amount to no leſs than to eternal Damnation, which is the ſecond Death.

14. Which muſt be bruiſed by the Seed of the Woman, that is, by *Jeſus Chriſt*, which took on him the Seed of *Abraham*, which is the Seed of *Adam*, which is the Seed of Faith, which is the Seed of God.

15. Which is that Breath of Life that God breathed into *Adam*, and he became a living Soul.

16. Tha

16. That is, that Breath of Life became Seed in *Adam*, and ſo *Chriſt* took on him that Seed, being his own.

17. For this very Purpoſe, that he might raiſe that Seed which hath its Heel bruiſed, by paſſing through this firſt Death, to that eternal Glory or Original from whence it came, which is to the Enjoyment of the Preſence of God its Father.

18. But, on the contrary, as the Seed of the Woman is raiſed up unto that happy Eſtate, ſo likewiſe will he raiſe the Seed of the Serpent to that eternal and endleſs Miſery.

19. And this is that bruiſing of the Serpent's Head, and that Enmity that ſhall be between the two Seeds; for the Seed of the Serpent's Enmity ſhall reach ſo far as to kill the Body, which is this firſt Death, and hath no more to do.

20. But the Enmity of the Seed of the Woman doth extend ſo far as to caſt Body and Soul into Hell Fire; and this is that ſecond Death, which the Serpent's Seed muſt have his Head bruiſed with.

21. Which is always bruiſing, yet never quite bruiſed; according to that Saying of the Prophet, where he ſaith, *The worm never dieth, and the fire never goeth out.*

22. Therefore, let Men and Women think what they will of themſelves, there is two Seeds, and that of Men and Women; and that the greateſt Part of them are the Seed of the Serpent.

CHAP. X.

1. THerefore you that have your Underſtandings enlightened in the Knowledge of the two Seeds, underſtand thus much, that it is not the eating of any Thing with the Teeth that doth produce Seed or Nature.

2. But I confeſs that eating with the Teeth doth nouriſh and increaſe Nature or Seed, but it gives no Being to Seed or Nature.

3. Mind this, I declare that Seed or Nature was before Form had any Being; that is, before Form did viſibly appear; yet nothing can cauſe Seed and Nature to appear but Form.

4. Therefore

4. Therefore that Serpent which beguiled *Eve* was an Angel of a ſpiritual Seed and Nature, which was created by the Power of the Creator a glorious ſpiritual Body.

5. Which was capable to diſſolve into Seed or Nature, and ſo is all ſpiritual Bodies above the Stars, they are all capable, at the Pleaſure of the Creator, to diſſolve into Seed or Nature, which no earthly Body can do.

6. For though earthly Bodies may be made ſpiritual Bodies, by the Power of the Creator, yet can they not diſſolve into Seed, as that ſpiritual Body can, which was ſpiritual in its firſt Being.

7. I would willingly have the Seed of Faith to underſtand this Myſtery, *viz.* that the eternal Seed or Nature, which is God himſelf, which was a ſpiritual Body, did himſelf diſſolve into Seed or Nature, and ſo made the eternal ſpiritual Seed or Nature capable to ſuffer the Pains of Death.

8. And ſo the eternal Nature quickening into Life again, it hath cloathed itſelf with Fleſh and Bone, as with a Garment of eternal Glory.

9. So that now God himſelf is not capable to diſſolve himſelf into Seed or Nature, as he was before.

10. Neither ſhall any Angel, nor any Spiritual Body, diſſolve into Seed or Nature again, though there be a Capacity in their Bodies ſo to do.

11. Becauſe the Creator hath done it once for all, to ſhew his prerogative Power over all Bodies, both ſpiritual and earthly Bodies.

12. So that it may be clear to you that are grounded in the Knowledge of the two Seeds, you may eaſily underſtand that theſe two Seeds, they were thoſe two ſpiritual Bodies which are called by the Revelation of *Moſes* two Trees.

13. Yet they were in the Forms of Men, and was capable, as they were ſpiritual Bodies, to diſſolve into Seed or Nature, and ſo became capable to ſuffer the Pains of Death, as aforeſaid.

CHAP. XI.

1. BUT to give further Satisfaction to the Queſtion aforeſaid, why the Scriptures ſaith, *Of all the trees of the garden thou may'ſt freely eat of?* which doth imply, as if there was a great many more trees beſides thoſe two that you ſpeak of.

2. To which I anſwer, and mind what I ſay, there was a great many more Trees which was good for Food; that is, to eat with the Teeth.

3. But there was never a Tree good to make one wiſe as Gods, to know Good and Evil, but that Tree only.

4. Therefore take Notice of this, That the Scriptures doth oftentimes join ſpiritual and temporal Things together; and ſo hath *Moſes* done in this Place, in ſaying, *Of all the trees of the garden thou may'ſt freely eat, but of the tree of knowledge of good and evil thou may'ſt not eat of it, leſt thou die.*

5. Now *Moſes* giveth the World no Diſtinction whereby Men might know whether there were any Difference between the Form and Nature of this Tree, and the Form and Nature of the other Trees, which *Adam* might freely have eaten of.

6. Therefore the Reaſon of Man being blind, doth imagine that there was no Difference between the Form and Nature of this Tree of Knowledge of Good and Evil, and the other Trees which *Adam* might have eaten freely of.

7. But obſerve, this Tree was a Tree of Knowledge of Good and Evil, and Knowledge proceedeth from Life that hath Wiſdom in it: And ſo it is clear by Experience,

8. That our firſt Parent's eating of that Tree of Knowledge of Good and Evil hath made his Poſterity wiſe as Gods, to know Good and Evil.

9. According to that Saying, *The man is become as one of us*; that is, the Man is become wiſe and knowing, which Wiſdom is the Wiſdom of Reaſon:

10. Which is the Angel's Nature which was called a Serpent, or a Tree of Knowledge of Good and Evil; and this

Serpent was an Angel, and his Wisdom was the high Wisdom of Reason, which is the God of this World.

11. For it is the Wisdom of Reason that governs the whole World at this Day, whereſoever there is a Government ſet up amongſt Men: Therefore ſaith God, *The man is become as one of us*; that is, he is become wiſe as the Serpent, or as the Angel, to know Good and Evil.

12. For as the Angel or Serpent knew formerly Good when he was with the reſt of the holy Angels in Heaven, and now he being caſt down into this Earth, he knew Evil alſo.

13. Becauſe a ſpiritual Body is not in its right Region, except he be where thoſe celeſtial and heavenly Bodies are; and in this Regard the Serpent or Angel did know both Good and Evil.

14. Again, it is ſaid, *That* Adam *is become like one of us:* The Meaning is this, That *Adam*, in the State of Innocency, knew only Good:

15. Becauſe he had only the Seed or Wiſdom of Faith in him, which is the Image of God, which hath all Peace and Good in it.

16. But now, he having eaten of the Tree of Knowledge of Good and Evil, he is made Partaker of the Angel's Seed and Nature, which is called the Serpent, which is no other but the Wiſdom of Reaſon, which doth make Men wiſe as Gods, knowing Good and Evil.

17. That is, the Seed of Faith and the Seed of Reaſon, the one being the Seed of *Adam*, which is the Seed of God, and the other was the Seed of Reaſon, which was the Angel, which was called a Serpent.

18. I ſay, theſe two Seeds had both of them Wiſdom in their Natures, the one leading to all plain Innocency and Truth, but the Wiſdom of the other leading to Policy, Hypocriſy, and Unchaſteneſs, and the like.

19. So that theſe two Seeds being in Conjunction in one Womb, they have brought forth two Motions, two Voices ſpeaking in Man, and two Wiſdoms.

20. So that which Wiſdom ſoever a Man is led or guided by, that Wiſdom he is Servant unto; whether it be of the Motions of the Spirit, which proceedeth from the Seed of Faith,

Faith, or from the Motions of the Fleſh, which proceedeth from the Seed of Reaſon.

21. Therefore I declare, that all the Happineſs and Miſery that ſhall come unto Men and Women after Death, in the World to come, it doth ariſe from the two Seeds, namely, Faith and Reaſon.

22. Therefore ſaith the Scripture, *In* Iſaac *ſhall thy Seed be called*; not in *Iſhmael* ſhall thy Seed be called, becauſe *Iſhmael* was of the Seed of Reaſon; that is, the Wiſdom of Reaſon, which is the Wiſdom of the Serpent, it was *Iſhmael*'s Lord and Guide.

23. Therefore it is ſaid, *In* Iſaac *ſhall thy ſeed be called*, becauſe *Iſaac* was the Seed of Faith, being the very Son of *Abraham*, not only according to the Fleſh, but alſo according to the Spirit.

24. For Faith is called *the Spirit*, which doth ariſe from its Seed; therefore *Abraham* is ſaid to be *the father of the faithful:* For, *That which is born of the fleſh is fleſh*; *and that which is born of the Spirit is ſpirit.*

25. The Meaning of it is this: That which is born of Reaſon is Fleſh; for Reaſon favours of the Things of the Fleſh; therefore, whatſoever is born of the Seed of Reaſon, it is but Fleſh.

26. So, on the contrary, That which is born of the Seed of Faith is Spirit, becauſe it mindeth ſpiritual and heavenly Things.

27. So that you may ſee that the Scripture taketh no Notice of the outward bodily Fleſh, but according as the two Seeds doth operate and work in Man.

28. Either to the purifying of the Mind, or to the Defilement of it; which Purity and Defilement doth ariſe from the two Seeds, namely, Faith and Reaſon, as aforeſaid.

CHAP. XII.

IN further Anſwer, why there is no Diſtinction made by the Revelation of *Moſes*, between theſe two Trees and the other Trees, becauſe, in Proceſs of Time, the Seed of Reaſon

might be kept wholly dark in the Knowledge of itſelf, from whence it came; for the not knowing of its Riſe or Original, from whence this Seed of Reaſon came, is that which is the Condemnation of it.

2. Therefore when God gave Reaſon a Law by his Servant *Moſes*, he gave him an outward viſible Tabernacle, which Pattern *Moſes* received the Faſhion of in the Mount.

3. With many other outward legal Ceremonies which did belong unto it, which was only to ſignify the true Tabernacle itſelf, and that true ſpiritual Worſhip that did belong unto it.

4. And all that legal Service that was practiſed by the Nation of *Jews*, which did belong unto that Tabernacle that *Moſes* received the Faſhion of in the Mount, was only as a Pattern to ſet forth thoſe ſpiritual and heavenly Things that were to be acted forth in the Commiſſion of *Jeſus*, which he gave to his Apoſtles; which the Spirit or Seed of Reaſon could not ſee by that Tabernacle and legal Service which *Moſes* gave unto them.

5. So that there was always a Mixture of outward, viſible, and legal Things, with inviſible, ſpiritual, and heavenly Things, Patterns of Things to ſet forth heavenly Things themſelves; and ſo did *Moſes* in this Place, where he ſaith, *Of all the trees of the garden thou mayeſt freely eat of, but of the tree of knowledge of good and evil, thou mayeſt not eat of it, leſt you die.*

6. So that you may know that there is generally in the Scriptures a Mixture of temporal Trees with ſpiritual Trees, and earthly Things with heavenly Things; ſo that the Seed of Reaſon may be kept wholly blind; according to that Saying of *Iſaiah* the Prophet, *He hath blinded their eyes, he hath hardened their hearts, and hath made their ears heavy, leſt they ſhould ſee with their eyes, underſtand with their hearts, and be converted, and I ſhould heal them.*

7. Therefore, from the Spirit of Truth I declare, that all the Writings of *Moſes*, and the Prophets, whereſoever their Writings are prophetically ſpoken, there is a Vail afore the Scriptures, even as there was before *Moſes*'s Face; ſo that there is none of the Seed of Reaſon that can ſee the Face of the Scriptures; that is, the Spirit and Truth of them.

8. But

8. But ſeeth them darkly, as in a Glaſs; ſo that it may be clear that the Seed of Reaſon is always under a Cloud, or ſeeth as in a Glaſs.

9. Therefore the Letter of the Scripture is as a Vail before Reaſon's Face, becauſe Reaſon cannot ſee thoſe ſpiritual and heavenly Things, which is ſet forth in the Letter of the Scripture by literal and temporal Expreſſions.

10. Therefore mind what the Lord *Jeſus* ſaith to the *Jews*, *John* vi. and 31. *Moſes gave you not that bread from heaven*, ſpeaking of that *Manna* which *Moſes* fed their Fathers with in the Wilderneſs.

11. Which was but a Type or Shadow of the true Bread which *Chriſt* ſaith of himſelf, Verſe the 48th, *I am that bread of life; for your fathers did eat manna in the wilderneſs, and are dead.* So Verſe 50, 51. *I am the living bread which came down from heaven, that a man may eat thereof, and not die*; for, ſaith he, *I am that living bread that came down from heaven, if any man eat of this bread he ſhall live for ever; and the bread that I will give is my fleſh, for my fleſh is meat indeed, and my blood is drink indeed.* So in the 58th Verſe: *This is that bread which came down from heaven, not as your fathers did eat manna, and are dead; he that eateth of this bread ſhall live for ever.*

12. So that you that are enlightened in the Knowledge of heavenly and ſpiritual Things, may plainly ſee that the Manna that *Moſes* fed the Children of *Iſrael* with, was only a Type or Shadow of that heavenly Bread, which was the Body or Fleſh of *Chriſt*.

13. Which whoſoever did eat of that Manna which *Moſes* fed them with, it did but preſerve this natural Life only; but whoſoever doth eat of this Bread, which is the Fleſh of *Chriſt*, ſhall have Life eternal abiding in him.

14. That is, to believe that this Fleſh of *Chriſt* is the Fleſh of God, and this Blood of *Chriſt* to be the Blood of God; and this it is to eat his Fleſh, and drink his Blood, and ſo they ſhall never die.

15. That is, the Fear of eternal Death ſhall be taken from them, ſo that Death ſhall be but as falling aſleep, anſwer-

able

able to that Saying of *Chriſt* concerning *Lazarus*, *He is not dead, but ſleepeth.*

16. So, on the contrary, thoſe that did eat of the Manna which *Moſes* fed them with, are dead; that is, they died under the Fear of eternal Death, becauſe they did not ſee that true Bread which the Manna did ſignify, or typify out.

17. Neither did they ſee that the Water which came out of that Rock did ſignify the Blood of *Chriſt*.

18. Notwithſtanding they all drank of it, according to the Apoſtle's Words, 1 *Cor.* x. 3. where he ſaith, *They did all eat of the ſame ſpiritual meat, and did all drink of the ſame ſpiritual rock that followed them, and that rock was* Chriſt: *But with many of them God was not well pleaſed, for they were overthrown in the wilderneſs:* Becauſe they tempted God, in that they tempted *Moſes*, as in *Num.* xxi. v. *And the people ſpake againſt God and againſt* Moſes, *ſaying, Why have you brought us up out of* Egypt *to die in the wilderneſs? For we have nothing to eat but this manna, neither have we any thing to drink of but the water which cometh out of this rock.*

19. Which Manna was only to ſignify the true Bread of Life, which was the Fleſh of *Chriſt*; and the Water that came out of that Rock did ſignify the Blood which was poured out of the bleſſed Body of *Chriſt*, which was that Rock which the Apoſtle ſpeaks of, 1 *Cor.* x. 3.

20. Therefore the Meaning of *Chriſt*'s Words in the vith of *John*, *Your fathers did eat manna in the wilderneſs, and are dead*, is this, that thoſe Fathers of yours that tempted God, in that they tempted *Moſes*, they were overthrown by natural Plagues in the Wilderneſs.

21. The Meaning of *Chriſt* is, they were damned to Eternity; for all thoſe that fell in the Wilderneſs through Unbelief and Murmuring againſt God, they were all damned to Eternity.

22. Elſe would it have been to no Purpoſe for *Chriſt* to ſay, *Your fathers did eat manna in the wilderneſs, and are dead*; *but whoſoever ſhall eat of that bread which I ſhall give, he ſhall live for ever.* Obſerve and mind the Senſe of the Words; for there was many of the Seed of Faith in that Nation of the *Jews*, which did ſee the Subſtance of thoſe Types and Shadows which

which the Manna and the Water, with divers other Things, did ſignify, yet they all died a natural Death.

23. And thoſe which did eat of the true Bread when it was come, as the Apoſtles and Believers in his Time, they all died a natural Death, as well as thoſe that were overthrown and ſlain through Unbelief.

24. Therefore the Meaning of *Chriſt*'s Words did extend to eternal Life and Death: *For whoſoever doth eat of that bread that I ſhall give him, ſhall never die*: That is, whoever believes that my Fleſh is the Fleſh of God, which is that Bread of Life, and that my Blood is that Blood of God, or that Water of Life, which that Manna and Water that *Moſes* gave you did ſignify, ſhall never die.

25. That is, he that believes this hath paſſed from Death to Life; that is, he is paſſed from the Fear of eternal Death to the Aſſurance of eternal Life, which doth abide in him.

26. So that he that truly believes doth not ſee Death, but falleth aſleep in the full Aſſurance of Faith, that God, which hath promiſed, and hath Power, and is able to perform, to give them the End of their Faith, which is Life eternal.

27. But, on the contrary, thoſe which did eat Manna and are dead, it was ſpoken with Reference to eternal Death, or the ſecond Death; that is, they had the Fear and Seal of eternal Death abiding in them, which Fear and Seal in ſpiritual Things is many Times taken for the Thing itſelf.

28. And ſo it is in this Place; for it could not be meant of this natural Life, for all died alike, both he that did eat the Manna in the Wilderneſs, and he which did eat of the true Bread itſelf, they all died a natural Death.

29. Only this, the one is taken away in his Sin of Unbelief and Rebellion againſt God, and ſo paſſeth through this firſt Death into the ſecond Death.

30. And the other is taken away in his Faith, or Belief, or Obedience unto God, and ſo his Faith paſſeth through this firſt Death into eternal Life.

31. This is the true Meaning of *Chriſt* concerning their Fathers eating Manna in the Wilderneſs, and are dead, and of the Bread that he doth give, whereby he that eats of it ſhall never die.

CHAP.

CHAP. XIII.

1. YOU that are of the Seed of Faith may ſee that the Scriptures doth hold forth earthly Things to ſet forth heavenly Things, temporal Things to ſet forth eternal.

2. As that Manna which was to eat with the Teeth, to ſet forth the true and heavenly Bread, which was the Fleſh or Body of *Jeſus*, which the Mind was to feed upon by Faith, which the Seed of Reaſon could not feed upon; for Reaſon can feed on nothing but what it can ſee with this viſible Eye.

3. So likewiſe, the Water that came out of that Rock did ſignify the Blood of *Chriſt*, for he is that Rock of Ages; and the drinking of this Blood is in believing that the Blood of *Chriſt* is no other but the Blood of God, and this is that Water that whoſoever drinketh ſhall never thirſt more.

4. My Meaning is this, he ſhall never thirſt more after the Forgiveneſs of his Sins, nor after the Aſſurance of his Salvation; for the drinking of one Draught of this Blood, his Thirſt is allay'd for ever.

5. That is, if a Man be well grounded in his Faith, that this *Jeſus*, that was put to Death by the *Jews*, was no other but the very Body of God, and that Blood was no other but the very Blood of God.

6. And in this believing he doth eat his Fleſh, and drink his Blood, and ſo doth never thirſt no more, but is ceaſed from Sin, and ſo is entered into the Aſſurance of his eternal Reſt. Again it is ſaid, *John* iii. 14. *As* Moſes *lifted up the ſerpent in the wilderneſs, ſo muſt the Son of Man be lifted up.* Here may you ſee that the brazen Serpent had ſuch Vertue and Power in it, that whoſoever could but look upon it, and ſee it, they were cured of the Sting which the fiery Serpent had ſtung them with.

7. So that there was great Power in that brazen Serpent, which was viſible, and yet but temporal; therefore the Vertue and Power of it did extend no further than for the healing of this natural Life.

8. Which was only to ſet forth theſe two Things: *Firſt*, That this brazen Serpent was lifted up upon a Pole; that is, above

above the Heads of Men: *Secondly*, That thoſe which were ſtung with the fiery Serpent, might look up and ſee it, and ſo be cured of that Bite which the fiery Serpent had bit them with.

9. Obſerve what Vertue and Power there is in that, which is but a Type or Shadow, when as God hath ſet it apart for that Purpoſe; for it was nothing but that external Faith which thoſe Men had in the brazen Serpent; therefore they had, according to their Faith, an external Deliverance.

10. But as theſe two Serpents, namely, the brazen Serpent and the fiery Serpent, the one did ſting, and the other did heal; theſe two, though they were viſible and external, and the Effects and Operations of them both did reach no further than to this temporal Life; but this Figure or Type did ſignify Things ſpiritual and eternal, as in *John* iii. 14. *And as* Moſes *lift up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be lifted up; ſo that whoſoever believes in him ſhould not periſh, but have everlaſting life.*

11. So that, as the external brazen Serpent was lifted up upon a Pole, ſo likewiſe muſt the Son of Man, which was the eternal God, be lifted up upon the Croſs: So that, as Men were healed that were ſtung with the fiery Serpent, and did but look upon the brazen Serpent, were externally healed; ſo likewiſe all thoſe that are ſtung in their Conſciences with the Senſe of their Sin, or the Fear of eternal Damnation, if they can but look up by the Eye of Faith, and ſee that this Son of Man, which was lifted up upon the Croſs, was the only God, and that Blood that was ſhed was the Blood of God.

12. Then ſhall they be as perfectly whole in their Minds and Conſciences, as concerning their eternal Happineſs, as ever any of thoſe were which were ſtung with the fiery Serpent which were made whole, as pertaining to the temporal and external Health of the Body.

13. So that it may be clear to you that are of the Seed of Faith, that the Scriptures do generally hold forth outward viſible, and external earthly Things, to ſet forth inviſible, ſpiritual, and heavenly Things.

14. Or an outward viſible Worſhip, as a Shadow or Type of that inviſible and ſpiritual Worſhip, which is to worſhip God in Spirit and Truth.

15. So that this outward viſible Worſhip is as a Vail over the Face of Reaſon ſtill, it being contented with the outſide Form or Shadow of the Scriptures, which were other Mens Words and Practices; but as for the Spirit of them, Reaſon is totally ignorant.

16. Becauſe they have no Certainty in themſelves, whether thoſe Types and Shadows in the Law were ended in the Goſpel, or no.

17. Therefore the Reaſon of Man hath patch'd up a Worſhip together, partly of the Law, and partly of the Goſpel, which they have nothing to do with either of them, not as to ſet up any viſible Worſhip in theſe our Days.

18. So that it may be clear to you that ſee by the Eye of Faith, that there was no more Trees not of a ſpiritual Nature in the Garden, but theſe two Trees, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil; notwithſtanding the Scripture ſaith, *Of all the trees of the garden thou mayeſt freely of*; only to keep the Seed of Reaſon wholly in Darkneſs, as aforeſaid.

19. Again I declare, by Revelation from the Holy Spirit, that out of theſe two ſpiritual Trees came forth theſe two Commiſſions, namely, the Commiſſion of *Moſes* and the Prophets, and the Commiſſion of *Jeſus* and the Apoſtles, which afterwards are called the two Olive-Trees, and the two Candleſticks, ſtanding before the God of the Earth.

20. Now I have opened the Form and Nature of theſe two ſpiritual Trees which *Moſes* ſpeaketh of, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil; whereby you may the more eaſily underſtand the unfolding of theſe two Olive-Trees, and the two Candleſticks, ſtanding before the God of the Earth, which *John* ſpeaketh of, *Revelation* xi. 4. which I ſhall treat upon in the next Chapter.

CHAP.

CHAP. XIV.

Verſe 4. *Theſe are two olive-trees, and two candleſticks, ſtanding before the God of the earth.*

1. THESE two Olive-Trees and Candleſticks here ſpoken of, I declare are thoſe two Commiſſions which came forth of theſe two ſpiritual Trees aforeſaid.

2. For there was written the Law in the Seed or Nature of the Tree of Knowledge of Good and Evil.

3. It was alſo called a *Serpent*, but it was an Angel, which was endued with piercing, rational, God-like Wiſdom, which had the Spirit of the Law written in its Seed, it being the Seed or Spirit of Reaſon.

4. And *Moſes* acted as a God in the Perſon of the Angel, or Tree of Knowledge of Good and Evil; that is, *Moſes* did give forth the outward Letter of the Law unto the Seed of Reaſon, to ſhew what was written in the inward Seed or Nature; according to that Saying in Scripture, *The heathen which had not the law, did by nature the things contained in the law, ſhewing the law written in their hearts, their thoughts accuſing and excuſing:* Therefore it is ſaid, *that the law was given by* Moſes, *and grace and truth by* Jeſus Chriſt.

5. Becauſe *Moſes* was the firſt Olive-Tree and Candleſtick which ſtood before the God of the Earth, he being the firſt Law-giver that did give an outward viſible Letter of the Law, for to enlighten that which was written in Reaſon's Seed or Nature, which was written in the Angels Nature: For the Law was written in no other Nature or Seed at all, but the Seed of Reaſon only, which is the Angels Nature, as will more appear hereafter.

6. But obſerve, in that *Moſes* was the Law-giver, he gave the Law to no other but to Man, that is endued with the Wiſdom of Reaſon, which hath the Law written in its Seed.

7. So that this outward viſible Law that *Moſes* gave is a Light unto Reaſon's Paths, and a Lanthorn unto its Feet, which whoſoever doth, it ſhall live in it.

8. But becauſe Reaſon fallen is not able to do it, therefore it lieth under the Condemnation of the Law.

9. Yet is the Law juſt and good in theſe two Reſpects: *Firſt*, In that the Law doth enlighten Reaſon to do as he is done unto, but not as he would be done unto; and Reaſon judges this Law, to do as he is done by, to be very juſt and good. *Secondly*, The Law doth condemn Reaſon, for not doing that which the outward Letter of the Law doth ſay, *Thou ſhalt do, or not do.*

10. As for Example: The outward Letter of the Law doth ſay, *Thou ſhalt not kill: Thou ſhalt not ſteal: Thou ſhalt not commit adultery: Thou ſhalt not bear falſe Witneſs*; and the like: Which, as ſoon as Reaſon hath committed any of theſe Things aforeſaid, the Law preſently claps in upon the Action, and condemns him, either publickly, or ſecretly, in the Mind.

11. Which is a clear Teſtimony that the Law is written in the Seed and Nature of Reaſon: Therefore the Apoſtle ſaith, *That the heathen, which had not the law, did by nature the things contained in the law, ſhewing the law written in their hearts, their thoughts accuſing and excuſing.*

12. Yet they had no outward Letter of the Law given them; therefore, as the Apoſtle ſaith, they ſhall be judged without Law; that is, they ſhall be judged by the Law that is written in the Seed, according to the accuſing and excuſing of thoſe Motions and Actions which did ariſe from that Seed, there being no outward Law given unto them.

13. Therefore you that have any ſpiritual Underſtanding, may ſee that the Law was written in the Seed and Nature of Reaſon, which is the Angels Nature.

14. Therefore it is ſaid in Scripture, *that the nation of the* Jews *was fed with angels food*; for that Manna which *Moſes* fed them with from Heaven was Angels Food.

15. Which was only to ſignify the Law which was written in the holy Angels Nature, which the Serpent, or Angel, or Tree of Knowledge of Good and Evil, which *Adam* did eat of, had the ſame Law written in his Nature, and did live by the ſame Manna or Food as the holy Angels did live upon, while he was in that State and Condition as the holy Angels are in.

16. But

16. But after that angelical and ſpiritual Body was diſſolved into Seed, and ſo became mortal and earthly, then that Law which was ſpiritual, and was written in that ſpiritual Nature, is now become external and earthly, both the ſpiritual Nature and the Law that was written in it.

17. Therefore there was a Neceſſity that there ſhould be given unto the Seed of Reaſon an external outward viſible Law, whereby Reaſon might be either juſtified or condemned by its own Law, which is written in its Nature; which the outward Letter of the Law is as a Glaſs for Reaſon, to ſee his own Face in, yet he is weary of the outward Letter of the Law, becauſe it ſhews what is written within.

18. And as the Children of *Iſrael* were weary of that ſweet Manna, ſo as to loath it, even ſo is the Seed of Reaſon weary of the outward Letter of the Law, notwithſtanding it is written in his Seed only.

19. For had not the Law been written in his Seed, there would never have been any outward Law given at all unto Man.

20. For the Seed of Faith hath not this Law written in his Seed; therefore it is ſaid that true Believers *are not under the law, but under grace*; becauſe Grace is that Law which is written in the Seed of Faith; which Grace, or Law of Faith, gives Peace and Joy in God, which paſſeth all Underſtanding.

21. But, on the contrary, the Law of Reaſon being written in its Seed or Nature, it worketh a ſecret Fear of eternal Damnation; therefore it is called *a law of ſin and of death*, it being given unto Reaſon, becauſe Reaſon is Sin; for there is nothing doth break the Law but Reaſon; therefore it is called *a law of ſin and of death*; that is, there is nothing doth commit Sin but Reaſon, therefore nothing to ſuffer eternal Death but Reaſon only.

22. So that it may be clear to you the Seed of Faith, that the Law was written only in the Angels Nature, which is the Seed of Reaſon, to whom the outward Letter of the Law was given.

CHAP.

CHAP. XV.

1. AND this Law that was given by *Moſes* was one of thoſe two Olive-Trees, or Candleſticks, ſtanding before the God of the Earth.

2. And this is that Commiſſion of *Moſes* and the Prophets, wherein *Moſes* is the Head, and all the Prophets under the Law make up but one Olive-Tree, and Candleſtick; ſo that this Commiſſion of *Moſes* and the Prophets, though it was of the Law, yet it was an Olive-Tree, and Candleſtick, ſtanding before the God of the Earth.

3. *Hagar*, that bare *Iſhmael*, was a Type of the Law; and *Sarah*, that bare *Iſaac*, was a Type of the Commiſſion of the Goſpel.

4. Therefore *Abraham* is commanded of God to caſt out the Bond-woman and her Son, becauſe *Iſhmael* ſhould not be Heir with *Iſaac*, which was the Son of *Sarah*, the Free-woman.

5. Now theſe two Sons were to bring forth two great Nations according to the Fleſh, that there might be a continual Oppoſition and War one with the other, partly about the Things of this Life, and partly about Religion, and worſhipping of God.

6. But the true ſpiritual Meaning of thoſe Words, *Caſt out the bond-woman and her ſon, for he ſhould not be heir with* Iſaac, it was with relation to thoſe two Commiſſions, namely, the Law and the Goſpel, and to ſet forth the two Seeds, namely, Faith and Reaſon; and ſo it was with *Jacob* and *Eſau*.

7. And that will plainly appear by thoſe Words in the Epiſtle to the *Hebrews*; the Apoſtle there ſpeaking concerning the giving of the Law, ſaith he, (ſpeaking to Believers) *You*, ſaith he, *are not come unto* Mount Sinai, *which burneth with fire which might not be touched*; *but you are come unto* Mount Sion, *the city of the Living God.*

8. Which *Mount Sinai* was the Commiſſion of the Law, and *Mount Sion* the Commiſſion of the Goſpel; the one doth gender unto Bondage, and the other unto Peace.

9. There-

9. Therefore the Apoſtle doth exhort the Believers of the Goſpel, *That they ſhould not be intangled with the worſhip of the law, which did gender unto bondage, as* Hagar.

10. For *Hagar* did ſignify the Law, and *Iſhmael* her Son did ſignify the Seed of Reaſon, ſhewing that the Law was written in the Seed or Nature of Reaſon; therefore the outward Letter of the Law being given unto the Seed of Reaſon, it genders unto Bondage, even to the Fear of eternal Death.

11. So, on the contrary, the Free-woman and her Son, which was *Sarah* and *Iſaac*, did ſignify in the ſpiritual, as well as in the natural, the Commiſſion of the Goſpel.

12. And as *Hagar* did ſignify the Letter of the Law, ſo did *Sarah* ſignify the Letter of the Goſpel, and her Son *Iſaac* did ſignify the Seed of Faith; ſhewing that the Law of Faith was written in its Seed or Nature, whereby it did gender unto Peace, and to the Aſſurance of eternal Life; and this is that which is come unto *Mount Sion*, the City of the living God.

13. The Scriptures give ſeveral Titles to theſe two Commiſſions; they are called *the law and the goſpel*; Mount Sinai *and* Mount Sion; *the ſun and the moon*, as in *Rev.* xii. *The woman cloathed with the ſun, and the moon under her feet.*

14. The Moon did ſignify the Law of *Moſes*, which muſt now be trod under Foot by the Sun-ſhine Light of the Goſpel; ſo that the Moon, which ſignifies the Law, ſhall no more gender unto Bondage, not to the Seed of Faith, who are the Children of *Iſaac*, which was the Son of the Promiſe, but ſhall be trod under Foot for ever, becauſe they are come unto *Mount Sion*; that is, to believe in the Goſpel of *Jeſus*, being freed from the Bondage and Fear of the Law.

15. But, on the contrary, *Iſhmael*, the Seed of Reaſon, the Son of *Hagar*, are in Bondage to this Day, and will be for ever; neither ſhall that Seed go from *Mount Sinai*, which is the Law that genders unto Bondage, nor from the Fear of eternal Death, as aforeſaid.

16. This is the true ſpiritual Meaning of that Saying; *The elder ſhall ſerve the younger*; that is, Reaſon, the elder Brother, ſhall ſerve Faith, the younger Brother, becauſe Reaſon goeth with *Iſhmael* into Bondage with his Mother *Hagar*, which is the

the Law that genders unto Bondage, whereby he is in continual Fear of eternal Death, with his Mother, the Law.

17. Likewiſe the Seed of Faith, which is *Iſaac*, the Son of *Sarah*, the younger Brother, ſhall go unto *Mount Sion*, with *Sarah*, his Mother, to the Peace and Aſſurance of eternal Life and Glory ; and in this Senſe *the elder ſhall ſerve the younger.*

18. Alſo that Saying, *Geneſis* the viiith, beginning at the 7th Verſe, concerning *Noah*'s ſending forth of the Raven and the Dove out of the Ark ; this Raven and Dove did ſignify in the Spiritual the two Seeds, namely, Faith and Reaſon, though the Things were natural, and acted in the natural before any Commiſſions were given forth of God unto Men, which were to be acted by the two Seeds, in thoſe two Commiſſions aforeſaid.

19. This Raven, which *Noah* ſent forth of the Ark, did ſignify the Seed of Reaſon, the Ark did ſignify the Body of Man ; ſo that, as *Noah* did ſend forth the natural Raven, to ſee if the Waters were abated, the Raven returns not again into the Ark, but goeth to and fro, until ſuch Time as the Ground was dry ; for the Raven flying high, did find the Tops of high Trees to reſt her Feet upon, until ſuch Time as the Waters were dried up.

20. Which was to ſignify the Reaſon of Man, which doth ſend forth the Motions that doth proceed from Reaſon, which is in the Body of Man, which is Reaſon's Ark ; and thoſe high Trees which the Raven did ſet her Foot upon, did ſignify the high Imaginations that proceedeth from the Seed of Reaſon.

21. For the Imagination of Reaſon doth ſoar very high, both in Things natural and in Things ſpiritual, in finding out the Secrets of Nature, and all Arts and Sciences, whereby it receives much Content and Satisfaction ; ſo that the Imagination, which is the Sole of Reaſon's Foot, hath ſomewhere to ſet her Foot, until ſuch Time as the Waters of Trouble be abated.

22. Likewiſe the Imagination of Reaſon doth go to and fro in Things ſpiritual, as concerning God and Devil, imagining that God is an infinite, vaſt, incomprehenſible Spirit, that taketh all Things into itſelf, imagining that all Things came out of God, and that all Things ſhall return into God.

23. Again

23. Again likewiſe, Reaſon doth imagine that the Devil is a bodileſs Spirit, flying in the Air, and can aſſume any Manner of Form to appear unto Men in, and lay it down again at his Pleaſure.

24. Theſe, and ſuch like Imaginations, doth proceed from the Seed of Reaſon, which is that Raven that ſtandeth upon theſe high Imaginations, which is as high Trees to ſet her Foot upon.

25. So likewiſe the Dove (which did ſignify the Seed of Faith,) *went out of the ark, but found no place for the ſole of her foot, but returned in again*; that is, when the Motions of Faith goeth out of the Body, which is the Ark, ſhe cannot ſet her Foot upon thoſe high and vain Imaginations, as the Seed of Reaſon doth, concerning God and Devil, as aforeſaid.

26. But the ſpiritual Dove, which is the Motions of Faith, muſt have ſubſtantial Ground to ſet her Foot upon; that is, the Seed of Faith hath a perſonal God, which is a real ſpiritual Subſtance to ſet her Faith upon.

27. Alſo the Seed of Faith doth not imagine what the Devil is, as the Seed of Reaſon doth, but doth perfectly know what the right Devil is, both his Form and Nature, and that he is a real Subſtance, and not a bodily Spirit flying in the Air, as the Seed of Reaſon doth vainly imagine, as aforeſaid.

28. And the Knowledge of theſe two Subſtances, the one a glorious ſpiritual Subſtance, *viz.* God, and the other a living natural Subſtance, which is the Devil.

29. And the Knowledge of theſe two, their Forms and their Natures, are firm Grounds for the Dove, which is the Seed of Faith, to ſet her Feet upon.

30. So that the Seed of Faith cannot be ſhaken or forced to flee to ſet her Foot upon thoſe vain Imaginations, which are as high Trees, as the Spirit of Reaſon doth, which the Raven did ſignify.

31. And as *Hagar* and *Sarah* did ſignify thoſe two Commiſſions which were to be acted afterwards on this Earth, ſo likewiſe that Raven and Dove did ſignify the two Seeds, namely, Reaſon and Faith; which two Commiſſions, and

two Seeds, came forth of thoſe two ſpiritual Trees, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil, which I ſhall treat of in the next Chapter.

CHAP. XVI.

1. AND that you may know that theſe two Heads of theſe two Commiſſions were thoſe two Olive-Trees, and the Commiſſions themſelves were the two Candleſticks ſtanding before the God of the Earth, anſwerable to that Saying in *Zachariah* iv. 11, 12, 13, 14th Verſes, the Prophet ſpeaking there of the two Olive-Trees, which ſtood on the Right and Left-ſide thereof; alſo they are called *two olive-branches, which, through the two golden pipes, empty themſelves into the gold:* Then, ſaid he, *theſe are the two olive-branches that ſtand with the ruler of the whole earth:* So that the Meaning of the Prophet here is the very ſame as *John* ſpeaketh of, *Revelation* xi. though there be ſome Difference in the Words, yet the Senſe and Meaning is all one.

2. And as for the Right and Left-ſide, it is ſpoken with Relation to the Perſon of God; therefore it is ſaid, that *the ſheep ſhall ſtand on his right-hand, and the goats on his left-hand*; that is, the Seed of Faith ſhall ſtand on his Right-hand, and the Seed of Reaſon on the Left; that is, the one ſhall enter into eternal Glory, and the other into endleſs Pain and Shame.

3. By the Revelation of Faith I declare, that the Heads of theſe two Commiſſions, namely, *Moſes* and *Jeſus*, were thoſe two Olive-Trees, and two Candleſticks, ſtanding before the God of the Earth, which the *Old* and *New Teſtament* ſpeaketh of.

4. That is, all thoſe Prophets which were choſen of God, and commiſſionated, though they were under the Law of *Moſes*, yet they make up but one entire Olive-Tree and Candleſtick, ſtanding before the God of the Earth.

5. For their Commiſſion did, for the Generality, extend no further than an outward, viſible, or external Worſhip; which was

was the Cauſe of all that Controverſy, which *Moſes*, and all the reſt of the Prophets, had with the Nation of the *Jews*.

6. Both in the promiſing of Bleſſings, if they did obey, and threatning of Curſes, if they diſobeyed.

7. There was none of the Prophets that were commiſſionated to write Scripture; but all of them, little or much, did propheſy of the ſecond Commiſſion, and of the Effects that ſhould proceed from it.

8. Yet their Declarations, and the Controverſy which *Moſes* and the Prophets had with the Houſe of *Iſrael*, it was, for the moſt Part, about that viſible and external Worſhip which was ſet up by *Moſes*, which was the firſt Olive-Tree and Candleſtick ſtanding before the God of the Earth.

9. It may appear clear unto you whoſe Underſtandings are inlightened, that theſe two Olive-Trees, or two Olive-Branches, which empty themſelves through the two golden Pipes, *empty themſelves into the Gold*, or empty their golden Oil out of themſelves; which may be clear to the Seed of Faith, that they were no other but thoſe two Commiſſions; for there is no Light or golden Oil of Joy and Gladneſs, but what proceeds from theſe two golden Pipes, or Olive-Trees.

10. Therefore the Prophet, *Zach.* iv. 14. where he ſaith, *Theſe are the two anointed ones, ſtanding before the God of the earth*; meaning *Moſes* and *Jeſus*.

11. Becauſe they were thoſe two Heads from whence theſe two Olive-Branches, or two golden Pipes, or thoſe two Commiſſions, had their firſt Riſe and Original.

12. Which is the very ſame as *John* ſpeaketh of, *Revel.* xi. for that which *Zachariah* calleth the Ruler of the Earth, *John* calleth the God of the Earth.

13. The Meaning of them both is this, that theſe two Commiſſions, which proceeded from theſe two Heads, namely, *Moſes* and *Jeſus*, theſe are called the two Olive-Trees, and Candleſticks, or the two Branches, or the golden Pipes, which empty their golden Oil out of themſelves, into the Gold.

14. This Gold, which doth receive the golden Oil, is the Seed of Faith, which is the Veſſel that doth receive the Truth that is emptied through theſe two Olive-Branches, tho' called two golden Pipes, yet are theſe two Commiſſions which

proceeded from thoſe two Olive-Trees, therefore called the two Olive-Trees ſtanding before the God of the Earth.

15. Therefore I declare by Revelation from the Holy Spirit, that there was no true ſpiritual Light, or Oil of Joy and Gladneſs, could flow into Man, or unto Man, in thoſe Times, but by thoſe two Commiſſions; and theſe were thoſe two golden Pipes which empty their golden Oil, which was that heavenly Truth, out of themſelves, into the Seed of Faith, which is as a Veſſel of Gold.

CHAP. XVII.

1. I Shall ſpeak ſomething more concerning the Commiſſion of *Moſes*, it being, for the Generality, but external and temporal; therefore the Bleſſings which were promiſed in the Obedience unto it, were, for the moſt Part, but temporal Bleſſings, and the Curſes denounced by it were external alſo.

2. For thoſe that were enlightened by, and did walk obedient unto it, were bleſſed in external Things above other Men; and, on the contrary, they that were diſobedient unto it were puniſhed with external Puniſhments, beſides thoſe Sorrows which are natural.

3. There was no Commiſſion or Law of Worſhip given to no other People, but to the Nation of the *Jews* only; for God did not mind or puniſh the Heathen for their Idolatry, and worſhipping of Images.

4. Becauſe they were not in Covenant with God, neither was there any Commiſſioner ſent unto them, either to bleſs or curſe them for their Idolatry; for the Heathen having no Commiſſioner ſent unto them, therefore no outward Letter of the Law, nor viſible Worſhip from God at all:

5. But was left altogether to their dark Reaſon, to ſet up what Worſhip their dark Imagination thought fit; therefore they made Images of Man, and ſometimes of four-footed Beaſts, and creeping Things, worſhipping theſe Things inſtead of God.

6. Which

6. Which is evident, that they had no Knowledge neither of God's Form nor Nature; and this is the very Ground and Caſe of all Idolatry, not to know the Form and Nature of God.

7. This was the very Cauſe the Heathen made ſo many Forms of God, to fall down and worſhip it; neither had they the outward Letter of the Law, nor a viſible Worſhip given unto them of God, as the Nation of the *Jews* had.

8. Yet many of the Nation of the *Jews* did fall to the ſame Idolatry of the Heathen, notwithſtanding they had *Moſes*, the true Commiſſioner, which repreſented the Perſon of God, in that he was the Law-giver; as if *Moſes* were a God to give a Law unto Man, that whoſoever did obey that Law which he gave, ſhould live in it, and by it; and whoever doth diſobey it ſhould die by it, and from it, as doth plainly appear in the Books of *Moſes*.

9. But when *Moſes* was gone up into the Mount, out of their Sight, they fell preſently to the Idolatry of the Heathen, and needs would have a Calf to be a God to go before them: Here you may ſee how dark the Reaſon of Man is before it be enlightened by the Letter of the Law; for theſe *Jews* that would have a Calf for a God to go before them, were as ignorant as the Heathen: I ſay that thoſe *Jews* were not ſo much as enlightened by the outward Letter of the Law, but were in the ſame State and Condition as the Gentiles were; for the Gentiles were a moſt woful idolatrous People, and ſo they are to this Day.

10. Therefore it is evident, that thoſe *Jews* which would have a Calf for a God to go before them, were as ignorant of the Form and Nature of God as the Gentiles were.

11. For if they had been any ways enlightened by the outward Letter of the Law, they would not have imagined that the Creator, which made Man in his own Image, and that had done ſuch mighty Miracles by the Hand of his Servant *Moſes*, that he ſhould be in the Form and Perſon of a Calf.

12. He that ſpake to *Moſes* Face to Face, and Voice to Voice, yet *Moſes* ſaw no Form, yet *Moſes* knew that God was a glorious Form, and what Manner of Form he was, with his Nature alſo.

13. But

13. But his Commiſſion did not extend ſo far as to declare the Form and Nature of God, becauſe he was but the Giver of the Law, which gave no Man Power to keep it; for if *Moſes* ſhould have declared what Form that God was in that ſpake to him, Reaſon would have made an Image according to that Form which *Moſes* had declared.

14. And that you may know that *Moſes* did know the Form and Nature of God, read *Numb.* xi. beginning at the fifth Verſe, to the eighth, where it is thus written: *And the Lord came down in the pillar of the cloud, and ſtood in the door of the tabernacle, and called* Aaron *and* Miriam, *and they both came forth. He ſaid, Hear now my words: if there be a prophet among you, I the Lord will make myſelf known to him in a viſion, and will ſpeak unto him in a dream. My ſervant* Moſes *is not ſo, who is faithful in all my houſe; with him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold.*

15. Therefore you that are enlightened in the Knowledge of Revelation and Prophecy, know this, it is but as God making himſelf known, but by Way of Viſion or Dream.

16. As if God ſhould ſay, I will not reveal myſelf ſo unto my Servant *Moſes*; for he hath been faithful in all my Houſe; that is, in the Commiſſion of the Law, for that was God's Houſe; therefore I will ſpeak to him Mouth to Mouth, and not by Viſion and Dream, which is but dark Speeches, in Compariſon of ſpeaking Mouth to Mouth; for that maketh a Man to know God apparently, *and the true ſimilitude of the Lord ſhall he behold.*

17. For conſider this, that *Miriam* was a Propheteſs, and *Aaron* was a true Prophet, yet their Revelation or Prophecy was but as a Viſion or Dream, and all thoſe Speeches which God ſpake unto *Aaron*, it was by Way of Viſion and Dream.

18. That kept *Aaron* in Obedience, but it gave him no Power and Authority over thoſe that did oppoſe him.

19. But the Words that God ſpake unto *Moſes* Mouth to Mouth was of great Power and Authority; for whatſoever he ſaid, whether it was Bleſſing or Curſing, it came to paſs.

20. So that you that have Faith in the Scriptures may diſcern a great deal of Difference between the Spirit of Revelation and

and Prophecy, and the Power of a Commiſſion, wherein God doth ſpeak Mouth to Mouth; that is, when God doth ſpeak to the Hearing of the outward Ear.

21. For it is God's ſpeaking plain Words to the outward Ear that doth make a Man a Commiſſioner.

22. As for Example: There was many Prophets in the Time of the Law which had the Spirit of Revelation and Prophecy, and could foretell of many Things which were true, and did come to paſs according to their Revelation; yet none were commiſſionated Prophets but thoſe which God did ſpeak unto, to the Hearing of the Ear.

23. They only were authorized to deliver Meſſages to the Kings and Rulers of *Iſrael*; but if any other Prophets were authorized from thoſe which had a Voice to the Hearing of the Ear, it is as much as if they had delivered it themſelves.

24. Alſo *David* was a Prophet, and did propheſy of many Things, ſomething concerning himſelf; as with Reference to his Victories, wherein he enquired of the Lord by the Ephod, and at other Times he was inſpired to propheſy of *Chriſt*, as in divers Places in his *Pſalms*, yet, for all this, *David* was no commiſſionated Prophet, neither did God ſpeak to him to the Hearing of the Ear, as he did to *Nathan* the Prophet.

25. For there is a great deal of Difference between that which is by Inſpiration, Revelation, Viſion, or Dream, and that which is given by Voice of Words to the Hearing of the external Ear.

26. Though Inſpiration and Revelation be as true in the Faith and Knowledge of ſpiritual and heavenly Things, for the Peace of their own Minds, and others that are Partakers of it, yet there is no ſuch Power and Authority, it doth not make a Man a Commiſſioner, ſo as to be Judge of all ſpiritual Matters which doth concern the ſpiritual Eſtate of Mankind.

27. This I know by Experience, I myſelf was inſpired with the Spirit of Revelation ſome Space of Time before I had Authority to judge of all ſpiritual Matters in Religion; which Authority is from the Voice of Words which God ſpake unto *John Reeve* three Mornings together, to the Hearing of the Ear, which was our Commiſſion of the Spirit: But I ſhall

ſpeak

ſpeak more of that when I come to treat upon the Witneſſes of the Spirit.

28. I could inſtance many more Places of Scripture to this Purpoſe, as God's ſpeaking to the Hearing of the Ear, as to *Iſaiah*, *Jeremiah*, *Ezekiel*, *Amos*, and divers other Prophets, which had Voices to the Hearing of the Ear, which made them to be the Judges of Kings, and Rulers of *Iſrael*, in external Things; as *Nathan* the Prophet judged *David* for his Murder and Adultery; and *Elijah* judged *Ahab* for his Injuſtice to *Naboth*, and his wicked Idolatry, in worſhipping of *Baal*.

29. So *Iſaiah* and *Jeremiah*, and the reſt of the Prophets, were made Judges to the Kings and Rulers of *Iſrael*, in telling them what external Judgments ſhould come upon them for their wicked Idolatry; for as their Worſhip was viſible and legal, ſo likewiſe was their Puniſhment viſible and temporal.

30. So that it may be clear to you that underſtand the Nature of a Commiſſion, that there is a great deal of Difference between the Voice of Words, to the Hearing of the Ear, and that which is ſecretly inſpir'd in the Mind, or that doth ariſe from the Seed of Faith, which is God's own Nature.

31. So that you that have Faith in the true God may eaſily underſtand that this *Moſes*, and all the reſt of the Prophets under the Law, make up but one entire Commiſſion, or Olive-Tree, and Candleſtick, ſtanding before the God of the Earth.

32. Which Commiſſion of the Law came forth of that ſpiritual Tree called the Tree of Knowledge of Good and Evil, as hath been ſhewed aforeſaid.

CHAP. XVIII.

1. BEFORE I come to ſpeak of the other Olive-Tree, I ſhall ſpeak a little by Way of Query concerning the eternal Being of God: *Firſt*, Is it not as good Senſe, and better, to believe that the Creator of all Things was a Perſon in the Form of a Man from Eternity, as to believe that he is

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an infinite, incomprehenſible, formleſs Spirit, which cannot be comprehended or known, either by Faith or Reaſon.

2. Nay, ſuch a great vaſt Spirit do not know itſelf, neither can this vaſt Spirit tell where to find or ſee itſelf; and if it cannot know nor ſee itſelf, how ſhould his Creature be able to know or ſee his Maker, when as he cannot know or ſee himſelf.

3. And if it were ſo as wiſe Men do vainly imagine, then would that be a vain Thing which is ſpoken of in Holy Writ, where it is ſaid, *It is life eternal to know the true God.*

4. Whenas he doth not know himſelf, then how ſhould the Creature be capable to know ſuch an infinite, vaſt, incomprehenſible Spirit, which hath no Form of his own, yet he will have his Creature to know more than he doth himſelf.

5. Again, doth it not ſtand to better Senſe and Reaſon for to believe that God was a ſpiritual Perſon, in the Form of a Man, from Eternity, than to imagine that there was no Form or Perſon of God from Eternity at all, but Nature only?

6. As if Nature did produce of itſelf an infinite vaſt Spirit, and then this infinite Spirit did create out of that Nature, which was eternal, *viz.* Earth and Water, all Manner of Variety of Bodies out of this Earth and Waters, which were eternal: And then this vaſt infinite Spirit, which Men call God, did infuſe ſome Part of his own Spirit into thoſe Bodies aforeſaid, and ſo made them to become living Forms; but all this while he hath no Form of his own: And yet his Creature, Man, is called upon by his Prophets, *to love and ſerve him*; and yet he hath no Perſon for them to love or ſerve at all, neither can God love himſelf, becauſe he hath no Perſon to ſet his Love upon.

7. For this I do affirm by that Spirit of Faith which is in me, that if God be not a Perſon or Form, a ſpiritual Body in the Form of a Man, then I ſay that there is no God at all, but Nature only.

8. And ſo this infinite vaſt Spirit lay hid in thoſe two eternal Subſtances of Earth and Water; and ſo this infinite Spirit brought forth Variety of ſeveral living Creatures, all of them being of his own Life or Spirit, let them be good or bad.

9. And this is agreeable to that Principle of thoſe Men that ſay, *God is the life of every creature*; and there is very little

Difference in thoſe Men that ſay, *God is a ſpirit without a body*, and, *that their ſpirits doth return to God that gave them.*

10. The Generality of all the ſeven Churches of *Chriſtendom* are of that Faith, as well as the Heathen; for it was the Heathen Philoſophers which was the firſt Authors of that Faith, of God's being a Spirit without a Body, and of his being the Life of every Creature; or that the Life of every Creature hath ſome Part of the Eſſence of God in it.

11. And ſo it is derived into the Seed of Reaſon all the World over, and very much among thoſe which do profeſs the Letter of the Scriptures, which doth imagine God to be an infinite, incomprehenſible Spirit, without a Body, becauſe God ſaid unto *Moſes*, when as he deſired to ſee God, he ſaid, *Thou canſt not ſee my face and live, but thou ſhalt ſee my back parts.*

12. Becauſe *Moſes* could not ſee the Face of God with his natural Eyes, therefore Reaſon doth imagine that God hath no Face at all.

13. It doth not follow, that becauſe *Moſes* could not ſee God's Face with his natural Sight, therefore God hath no Face at all; but doth plainly prove to the contrary that God hath a Face, elſe why ſhould God ſpeak to *Moſes* of his Face, and yet had no Face?

14. God had a Face in Immortality and Glory, though *Moſes* could not ſee it; he being in the State of Mortality fallen, could not ſee him with his natural Eyes, no more than we can look upon the Face of the Sun when it ſhines in its Brightneſs; it quite dazzles the Light of the natural Sight of of the Eye: Yet the Sun hath a Face or Body, though Reaſon cannot diſcern the juſt Form of it; therefore they have made the Picture of a Face, imagining that to be the true Form of it.

15. Shall the Sun have a Face or Body, and ſhall God, that made the Brightneſs of it, have no Face at all? Becauſe Man in Mortality fallen could not ſee it, muſt it follow therefore that the Divine Being hath no Perſon nor Face at all? Then to what Purpoſe are thoſe Sayings in Scripture, that *Chriſt was the expreſs image of his Father's perſon?*

16. Though

16. Though *Chriſt* was in the State of pure Mortality, in the ſame State as *Adam* was created in, which was in the Image of God: And if God had no Face, how could *Adam* have been the Image or Likeneſs of God, except Reaſon can prove that *Adam* had no Face? And *Chriſt* being the *expreſs image of his Father's perſon*, though in the State of pure Mortality, and if *Chriſt* ſhould have had never a Face, ſurely Men and Women would have had but very little Affection to him when he was upon Earth.

17. For if God hath no Face, then *Chriſt* could not be *the expreſs image of his Father's perſon.*

18. If it ſhould be as the Imagination of Reaſon doth ſay, that God's Eſſence or Spirit is the Life of every Creature, then the Horſe or the Cow may be ſaid to be the expreſs Image of God, as well as *Chriſt* and *Adam:* For if their Life be of God's Nature, they muſt needs be of the expreſs Image of that Nature they are of.

19. Theſe Creatures cannot be without a Face, yet he that made them muſt have no Face of his own, but is fain to be beholden to every Creature's Face to ſhew himſelf in, becauſe he hath no Face of his own.

20. How blind is the Reaſon of Man in the Knowledge of God, and of himſelf, having no Faith in the Scriptures; they declaring ſo plainly that *God made man in his own image and likeneſs*, and *Chriſt being the expreſs image of his Father's perſon*; and yet, with a Whimſy, Reaſon will turn theſe plain Scriptures into an Allegory, ſaying, that Holineſs and Righteouſneſs is the Image of God, and yet it hath no Body to abide in of its own, nor to act itſelf forth! But Reaſon will find it otherwiſe when all Things are fulfilled that hath been believed by the Seed of Faith, which hath been ſpoken of by the holy Prophets and Apoſtles, and now by the Witneſſes of the Spirit, it being the laſt Declaration of Truth unto the World, until Time be no more.

CHAP. XIX.

IN the next Place I ſhall open, by the Revelation of the Spirit, what the other *olive-tree and candleſtick ſtanding before the God of the earth* is, and from whence it proceeded. This Olive-Tree and Candleſtick proceeded from that Tree of Life which ſtood in the Midſt of the Garden; that is, the Goſpel of *Jeſus*, which was the Commiſſion of the Apoſtles, and all others Paſtors and Teachers under them, proceeded from that Tree of Life which ſtood in the Midſt of the Garden.

2. Whoſe Nature or Seed was all Faith or Grace; therefore it is ſaid in Scripture, that *the grace of God hath appeared unto all men*; which Grace is no other but the Goſpel, or Commiſſion of *Jeſus*, which was preached by his Apoſtles.

3. Therefore take Notice of this, that as the Commiſſion of *Moſes* and the Prophets came forth *of the Tree of Knowledge of Good and Evil*, ſo likewiſe did the Commiſſion of *Jeſus* and the Apoſtles proceed from *the Tree of Life*.

4. Which Tree of Life was the very Perſon of God himſelf, even as the *Tree of Knowledge of Good and Evil* was the very Perſon of the fallen Angel.

5. As that Commiſſion of the Law was to ſet forth what was written in the Angel's Nature, ſo likewiſe the Commiſſion of the Goſpel was to ſet forth what was written in the Nature of the Tree of Life, which was the Law of Faith, which is all Power.

6. And that you may know that *Jeſus* was that Tree of Life, and the Commiſſion of the Goſpel proceeded from it, read *Rev.* xxii. and 2, where he ſaith, *In the midſt of the ſtreets of it, and of either ſide of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.*

7. This Tree of Life ſpoken of here by *John* is the very ſame Tree of Life as *Moſes* ſpeaketh of, *Gen.* ii. and 9. where he ſaith that *the tree of life alſo in the midſt of the garden, and that river which went out of* Eden *to water the garden, which parted*

parted into four heads, I declare was the very ſame River as *John* ſpeaketh of, *Rev.* xxii. and 2. So likewiſe it is ſaid, *Gen.* v. and 24. *So he drove out the man, and placed at the eaſt of the garden of* Eden *cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life.*

8. This Tree of Life as *Moſes* ſpeaketh of in the Beginning of *Geneſis*, is the very ſame Tree of Life that *John* ſpeaketh of at the latter End of the *Revelation* ; therefore *John* ſaith, *Rev.* xxii. 13. *I am* Alpha *and* Omega, *the beginning and the end, the firſt and the laſt.* So Verſe 14. *Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.* And the River which *Moſes* ſpeaketh of in *Geneſis*, which parted into four Heads, is the ſame River which *John* ſpeaketh of, *Rev.* xxii. 2.

9. Again I declare, that the Tree of Life which is ſpoken of in ſo many Places of Scripture, is meant the very Perſon of God, from *whence proceeded that pure river of water of life, clear as chryſtal, proceeded out of the throne of God, and of the Lamb.*

10. Which Lamb of God proceeded from the Tree of Life, which was God the Father, which ſtood in the Midſt of the Garden ; ſo that this Lamb, or Son of God, proceeded from that Tree of Life which was God the Father, and Creator of all Things.

11. This Tree of Life begetting himſelf into a Son, or a Lamb, as the Scripture ſaith, he is made able to refreſh the Seed of his own Body, which is the Seed of Faith, with that Water of Life which is pure and clear as Chryſtal.

12. Therefore ſaith the Scripture, ſpeaking to Believers, *Let your hearts be purified by faith*, which muſt be *in the blood of the Lamb* ; for there is no Water of Life but what proceedeth from this Tree of Life, anſwerable to that Saying of *Chriſt* to the Woman of *Samaria*, *John* iv. *If thou had'ſt known the gift of God, and who it is that asketh, thou would'ſt have ask'd me, and I would have given thee water of life, or living water* ; which made the Woman to marvel from whence he ſhould have that Water, he having no Pitcher or Pot to draw any

Water

Water out of the Well: She could not conceive that he had any Water of Life in himſelf.

13. Therefore ſaid he to the Woman again, that *whoſoever ſhall drink of the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into eternal life:* So that it may be clear unto you the Seed of Faith, that this *Jeſus* was that very Tree of Life from whence that pure River of Water, clear as Chryſtal, proceeded; which *John* and *Moſes* ſpeaketh of.

14. So that the Drinking of one Draught of this Water of Life, it doth allay the Thirſt of a Man for ever; becauſe the receiving of one Drop of this Water into the Spirit or Heart of Man, it procureth a Well which is always ſpringing up, until it be ſprung into Eternity.

15. So that a Man ſhall never thirſt no more after the Forgiveneſs of his Sins, nor after eternal Life; becauſe he hath eternal Life abiding in him, becauſe this Water of Life, which proceeded from the Tree of Life, is as a Well ſpringing up continually.

16. So that a Man never thirſts more after the Forgiveneſs of his Sins, as aforeſaid, nor after eternal Life; becauſe the Aſſurances of it doth abide in him which doth proceed from this Water of Life, which is as a Well ſpringing in him continually.

CHAP. XX.

1. NOW I have opened ſomewhat of the Tree of Life, both of the Form and the Nature of it, as hath been opened at large before, where I treat of the Tree of Life, and the Tree of Knowledge of Good and Evil: There I ſhewed how that the Commiſſion of *Moſes*, which was of the Law, it came forth of the Tree of Knowledge of Good and Evil; and now I ſhall ſhew that the Commiſſion of *Jeſus* and the Apoſtles proceeded from the Tree of Life, which ſtood in the Midſt of the Garden. But before I come to open the Commiſſion of *Jeſus*, which proceeded from the Tree of Life, I ſhall ſpeak

ſpeak a Word or two of that Saying, *Gen.* iii. 24. *So he drove out the man, and he placed at the eaſt of the garden of* Eden *cherubims, and a flaming-ſword, which turned every way, to keep the way of the tree of life.*

2. I ſhall not trouble myſelf nor the Reader with the Garden, nor the Place, whether it was in the Eaſt or Weſt Part of the Earth, nor with the Name *Eden*; it is better to believe it as it is laid down in Scripture, than to go to prove it: But the Thing that is moſt neceſſary to be known is this, what is meant by thoſe *cherubims, and the flaming ſword, which turned every way, to keep the way of the tree of life.*

3. I declare by the Spirit of Revelation, that theſe Cherubims were two Angels, which had their Names and Titles differing from the Name and Title of Angels; for there is a Difference in the Names of Angels, as there is in the Office of Angels: Therefore it is ſaid, that *Michael and his angels fought with the dragon and his angels:* That Dragon was the head Angel of Reaſon, and his Seed are called his Angels, they all proceeding from that Tree of Knowledge of Good and Evil.

4. And *Michael* was *Chriſt*, and the Seed of Faith are his Angels, which proceeded from the Tree of Life: And by theſe two Seeds, which are called Angels, is that great Battle fought, under theſe two Heads, *Michael*, that is, God, and his Seed; the Dragon, that is, the Devil, and his Seed; and this Battle is fought with the two Seeds, according to that Saying of God, *I will put enmity between the ſeed of the ſerpent and the ſeed of the woman.*

5. Alſo there are Angels that are called Arch-angels, and other Angels, which have not this Title given to them: There are alſo Seraphims and Cherubims, which do continually cry, *Holy, holy, Lord God of Sabbath*, that is, of Reſt.

6. Now theſe Cherubims, I declare they are no other but two Angels, which were of the ſame Nature or Seed as the Tree of Knowledge of Good and Evil was of: For this Serpent, or Tree of Knowledge of Good and Evil, was as glorious a Perſon before he became mortal, as any of them Cherubims were, though they were great in Power, and glorious in Perſon.

7. So

7. So likewiſe was that Serpent, or Tree of Knowledge of Good and Evil, he was as glorious when he ſaid to the Woman, *You ſhall become as Gods, knowing good and evil*, though his Name and Title was changed from an Angel, or Cherubim, to a Serpent, or a Tree of Knowledge of Good and Evil, but his Perſon or Form was not changed at that Time preſent.

8. So that thoſe Cherubims which had the flaming Sword, which turned every Way, to keep the Way of the Tree of Life, I declare that they were two Angels of Light, which had the ſame Law of Reaſon written in their Seed or Natures, as the Serpent, or Tree of Knowledge of Good and Evil, had in his Nature or Seed.

9. Notwithſtanding their Names and Titles were changed, and ſo called Cherubims, which had the flaming Sword, which turned every Way; and this flaming Sword, which turned every Way, was that very Law of Reaſon which was written in the Angels and Cherubims Nature, which is called the moral Law, or the Law of *Moſes*.

10. Therefore *Moſes* acting his Commiſſion in the Perſon of the Cherubims or Angels, by giving forth that moral Law which was written in the pure Nature of Reaſon, which was in the Angels Nature, which, after the Seed of Reaſon was fallen from that Purity which was in its Nature,

11. Then came forth that pure Law which was written in the Angels and Cherubims Nature; which pure Law of *Moſes* became a flaming Sword, which turned every Way, to keep the Way of the Tree of Life.

12. For I declare that this Seed of the Serpent, which is the Spirit of Reaſon, the Angels Nature fallen, it would not ſuffer any of the Seed of the Tree of Life, not to live here in his Kingdom, were it not for that flaming Sword, which is the Letter of the Law, which turneth every Way.

13. So that when Reaſon would kill the Seed of Faith, which proceedeth from the Tree of Life, and laſheth into the Conſcience of Reaſon, whereby Reaſon is afraid of being hanged and damned to Eternity.

14. So in other Caſes, as Theft, and Adultery, Defraud, Deceit, and Perſecution for Conſcience ſake, and the like: Theſe, and ſuch like Things, keep Men off from the Tree of Life, and

and the Letter of the Law being that flaming Sword that turneth every Way: For let Reaſon turn which Way he will, the Law will turn with him, not only to the Death of this Life, but to Death eternal, which is the ſecond Death; becauſe the Law will burn as a Flame of Fire. Which will never be quenched.

15. You that have a ſpiritual Underſtanding may ſee what this flaming Sword is, even the Law of *Moſes*, which was written in the Angels and Cherubims Nature, which *Moſes*'s Commiſſion came forth of, he being the Law-giver, as hath been ſhewed aforeſaid.

CHAP. XXI.

1. NOW I ſhall return again to ſhew that the Commiſſion of *Jeſus* and the Apoſtles came forth of the Tree of Life, as *John* ſaith, *Revel.* xxii. and 2. *The tree of life, which bare twelve manner of fruit, and yielding her fruit every month, and the leaves of the tree were for the healing of the nations.*

2. This *Jeſus* was that Tree of Life which bare twelve Manner of Fruit, becauſe he proceeded from that Tree of Life; according to that Saying of his, *I proceeded from the Father, and as the Father hath life in himſelf, ſo hath the Son life in himſelf, and hath power to give life to whomſoever he will.*

3. And this *Jeſus*, that was that Tree of Life, in Immortality and Glory, is now become the Tree of Life in Mortality and Shame; for it was not neceſſary, neither could it be, that the Tree of Life, in the State of Immortality and Glory, could be a Commiſſioner to ſpeak unto Men which are mortal.

4 Therefore *Moſes*, which was a mortal Man, was commiſſionated to act his Part on the Stage of this World, in the Perſon of the Tree of Knowledge of Good and Evil, or of the Angel.

5. Therefore the Law is ſaid to be given by the Diſpoſition of Angels, becauſe *Moſes* acted in the Perſon of the Angels, in giving forth that Law which was written in the Angels Nature.

6. So likewiſe *Chriſt*, he proceeding from the Tree of Life, which was immortal and glorious, he became abſolute pure Mortality, whereby he might become capable to be the Head of the Commiſſion of the Goſpel; which Commiſſion proceeded from that Tree of Life, he being that Tree of Life himſelf.

7. *Which brought forth twelve manner of fruits*; which twelve Manner of Fruits were the twelve Apoſtles, which ſhould be Witneſſes unto his Death and Reſurrection.

8. And they were called twelve Manner of Fruits, in Reſpect of the Diverſity of Gifts which thoſe twelve Apoſtles ſhould have, differing one from the other, yet all of one Faith and one Doctrine.

9. Alſo] theſe Twelve had their Commiſſion from this Tree of Life, which was the Holy Ghoſt, which *Chriſt* did promiſe to ſend, which did inveſt theſe twelve Apoſtles with ſeveral Gifts, as aforeſaid.

10. Now theſe twelve Apoſtles were that twelve Manner of Fruits which the Tree of Life did bear, and yielded her Fruit every Month; and the Leaves were for the healing of the Nations.

11. Every Month is ſpoken with Relation to the twelve Apoſtles, there being twelve of them, as there is Months in the Year; they ſhould exerciſe the Gift of the Holy Ghoſt, which ſat upon each of them as of Fire, which was their Commiſſion; ſo as that ſome Fruit of Faith and Love to God ſhould be brought forth by their Doctrine every Month, and that Doctrine of Faith and Love, to the Death and Reſurrection of *Chriſt*, ſhould be as the Leaves of the Tree of Life, to heal the Nations.

12. And this was fulfilled in the Commiſſion of the Apoſtles, according to that Saying of *Chriſt*, *Luke* xxiv. 49. *Behold I ſend the promiſe of my Father unto you, but tarry ye in the city of* Jeruſalem *until you be indued with power from on high.*

13. This did *Chriſt* ſpeak after his Reſurrection to the eleven Apoſtles; therefore you ſhall find, *Acts* i. 26. that *Matthias* was choſen to make up the twelve; ſo that he, with the other eleven Apoſtles, might receive the Holy Ghoſt, which was their Commiſſion, as *Chriſt* had promiſed before

before his Aſcenſion ; as in *Acts* ii. 2, 3, 4. *And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them.*

14. You are to take Notice of this, that thoſe cloven Tongues ſat upon no other but upon the twelve Apoſtles, and they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them Utterance.

15. And this was their Commiſſion that was given by *Jeſus Chriſt*, when he was riſen from the Dead, but confirmed upon them when he was aſcended, in that he ſent the Holy Ghoſt upon thoſe twelve Apoſtles, according to the Promiſe of *Chriſt* which he had declared before, when he bad them ſtay at *Jeruſalem*, until they were endued with Power from on high.

16. So that it may be clear to you that have Faith in a Commiſſion, that theſe twelve Apoſtles are thoſe twelve Manner of Fruits which the Tree of Life did bear.

17. And they may be ſaid to be twelve Manner of Fruits, in Reſpect of the Diverſity of Gifts which thoſe twelve Apoſtles had, differing one from the other, yet all of them joining in one Doctrine concerning *Jeſus* being the Son of God, and all thoſe ſeveral Gifts proceeding from the Tree of Life.

18. Out of which came the Commiſſion of the Apoſtles, which ſhould baptize with the Holy Ghoſt and with Fire ; according to that Saying of *John* the Baptiſt, he ſpeaking concerning *Chriſt*, which ſhould come after him, *He ſhould baptize with the Holy Ghoſt and with fire.*

19. Yet *Chriſt* did not baptize any with the Holy Ghoſt and with Fire, not while he was in the State of Mortality, not until ſuch Time as he was aſcended ; which was performed and made good, according to his Promiſe to his Apoſtles ; which was performed when as thoſe cloven Tongues ſat upon each of them, as of Fire ; *then were they indued with power from on high.*

20. And by Vertue of this Power they did baptize with the Holy Ghoſt, and with Fire ; which may be ſaid that *Chriſt* did do, becauſe he gave them that Power.

21. Therefore ſaith he to his Diſciples, before they were made Apoſtles, *It is expedient that I go away, elſe the Comforter will*

not come; but if I go away I will ſend him, and he ſhall convince the world of ſin, of righteouſneſs, and of judgment.

22. And this is that Commiſſion that I will ſend, that ſhall baptize with the Holy Ghoſt and with Fire; both Ways a Fire, Love and Joy in the Seed of Faith, and a fiery Wrath and Pain in the Seed of Reaſon: And this may be ſaid to be the Baptiſm of *Chriſt* with the Holy Ghoſt and with Fire, becauſe the Commiſſion of the Holy Ghoſt was given by him after his Death, Reſurrection, and Aſcenſion.

23. You the Seed of Faith may underſtand, that all ſpiritual Commiſſions cometh from Heaven, as you may perceive by that Queſtion that *Chriſt* did aſk the *Jews*, *Was the baptiſm of* John *from heaven, or of men?* Which they could, or would not anſwer, as you may read the Cauſe why.

24. Again: Though *Chriſt* gave his Diſciples a Commiſſion, while he was on this Side of the Heavens, yet thoſe his Apoſtles could do no Miracles, neither could they caſt out Devils, until he was aſcended; ſo that the Power of their Commiſſion it muſt come from Heaven; therefore if any Man pretend a ſpiritual Commiſſion, and hath it not from Heaven, it will be but of little Worth.

CHAP. XXII.

1. BEFORE I ſpeak any further of the Tree of Life, or the Olive-Tree, I ſhall ſpeak ſomething concerning the ſeven Churches Miniſtry, they having no Commiſſion from God.

2. The ſeven Churches are theſe: The *Roman* Catholick, the Epiſcopal, Preſbytery, Independent, Baptiſt, Ranter, and Quaker: The Miniſtry of all theſe do pretend a Commiſſion from God, yet none of them knoweth the true God, nor the right Devil, nor the Nature of Angels, nor the Riſe of the two Seeds, nor any one true Principle or Foundation of Faith.

3. Yet all the ſeven Churches are at Strife one with the other, about their Worſhipping of God, yet they have all one God, and all one Devil; nay, there is no Difference in their

their God and Devil, not from the dark *Roman* Catholick to the light Quaker.

4. Yet every one of theſe Churches hath gotten ſome more Light one than the other; ſo that every Child condemns his Father, thinking that his Father was dark and ignorant, but he is light and knowing.

5. As thus: The *Roman* Catholick was the firſt that did enſue after the ten Perſecutions, wherein the Apoſtles Commiſſion was quite perſecuted out of the World; and the *Roman* Catholick getting the Letter of the Law and the Prophets, and the Letter of *Jeſus* and the Apoſtles, which was their Commiſſions, have undertook to be Miniſters of *Chriſt*.

6. Alſo this Letter of the Scriptures hath been given by this *Roman* Catholick to the other ſix Churches, whereby they have taken upon them to be Miniſters of the Goſpel, without a Commiſſion from God.

7. But it will be ſaid to all the Miniſtry of the ſeven Churches in that great and notable Day, *Depart from me ye workers of Iniquity, I know you not.* As if *Chriſt* ſhould ſay, I ſent you not, I ſent my Apoſtles; and whom my Apoſtles did ſend I know and own; but you having got the Letter of their Commiſſion, you make a Trade of it, and ſay that you are Miniſters of *Chriſt*, when as I ſent you not, neither had you any Commiſſion from me ſo to do.

8. But there is ſome of theſe ſeven Churches which have their Commiſſion neither from Heaven, nor from Men; therefore I ſhall ſhew how theſe ſeven Churches proceeded one from the other.

9. *Firſt*, The *Roman* Catholick proceeding preſently after the ten Perſecutions, which is the Father, or rather the Great Grandfather, of all the other ſix Churches.

10. The Epiſcopacy, or Proteſtant, is the Firſt-born Son of the *Roman* Catholick, and he is ſomewhat more enlightened than his Father.

11. The Preſbytery is ſomewhat more enlightened than the Epiſcopacy, and the Independents Light is more moderate than the Preſbytery, and the Baptiſts are more enlightened in the Letter of the Scripture than the other four afore-mentioned; for if the Letter of the Scriptures were a ſufficient Ground to make

make a Man a Miniſter of Goſpel-ordinances, then the Baptiſt-miniſtry would be the trueſt of all.

12. The Miniſtry of the Ranters, for the moſt Part, proceeded from the Baptiſt; and the Ranters were that *Capernaum* which were exalted up to Heaven; for they were got ſo high, that they had found Light and Darkneſs to be all one, Sin and Righteouſneſs, God and Devil, to be all one; ſo that he that could not act Sin as no Sin, could not be free from Sin.

13. And the Quakers being the ſeventh and laſt Church, which, for the moſt Part of them, they proceed from the Ranters: For I know many of them that were Ranters in the Practice, and others in Judgment, and not in Practice.

14. And theſe Quakers are the ſeventh and laſt Angel that will ſound before the great and notable Day come, this being the pureſt Angel that will ſound, becauſe they have got their God within them, whereby they ſeem to be more pure, and more enlightened, than all the other ſix Churches; yet all theſe Churches proceed one out of the other.

CHAP. XXIII.

1. NOW I have ſhewed how theſe ſeven Churches did proceed one from the other, and none of them hath a Commiſſion from Heaven, and there is but four of theſe ſeven that have their Commiſſion from Men, that is, the *Roman* Catholick, Epiſcopacy, Preſbytery, and Independent, theſe four have their Commiſſion from Man.

2. Becauſe they are choſen by the Magiſtrate's Power, therefore the Magiſtrate hath appointed and ordained Maintenance for them.

3. But the other three have no Commiſſion, neither from God, nor from Man; therefore the Magiſtrate taketh no Care to provide any Maintenance for them, neither to preſerve them in their publick Worſhip, they taking upon them to preach from the Letter of the Scriptures, which were other Mens Commiſſions which are dead.

4. For

4. For these three Churches, namely, the Baptist, Ranter, and Quaker, having got the Letter of the Scriptures, which were other Mens Commissions, they take upon them, even as those vagabond *Jews*, Sons of *Sceva* the Priest, did, to cast out Devils, in the Name of *Jesus*, whom *Paul* preached.

5. So likewise doth the Baptist take upon them to administer Gospel-ordinances, because they find in the Letter that *Paul*, and *Peter*, and the rest of the Apostles, did, by Vertue of their Commission; therefore these Baptists would set up a Ministry according to the Apostles Letter, when as the Spirit and Power is gone out of it.

6. So likewise the Ranter and Quaker, they have nothing to prove their Ministry but the Letter of the Scripture, and that makes them to be as far off the Knowledge of the true God, and the right Devil, as any of the other.

7. Therefore the Ministry of the Ranters doth hold forth God to be an infinite, vast, incomprehensible Spirit, that fills all Places and Things with his Presence; so that there is nothing acted or done, whether it be Good or Evil, but God doth it.

8. And from this wicked Imagination cometh that Doctrine of the Ranters, who say Light and Darkness, God and Devil, are all one.

9. It is because they have nothing but the bare Letter of the Scripture; therefore they will quote such Places of Scripture as these, where it saith, *I create light, and I create darkness, and I will make darkness light before thee:* And, *Is there any evil in the city, and I have not done it?* These, and such like Places, doth the Ministry of the Ranters make use of.

10. And as for the Ministry of the Quakers, which is the seventh and last Angel, till Time be no more, neither have they any Commission from God nor Man, not to go forth as Ministers of the everlasting Gospel.

11. But all the Commission they have is from that Light within them, which Light within a Man never was, nor never will be, a sufficient Ground to make a Man a Messenger, or Minister of God, but he must have his Commission from something without him.

12. Either from a spiritual and eternal God, or else from a natural mortal Man: And if he have his Commission from a spiritual

ſpiritual God without him, then is he made a Miniſter of the Spirit, and not of the Letter; and if he have his Commiſſion from Man, then is he a Miniſter of the Letter, and not of Spirit.

13. But the Quakers have no Commiſſion from God nor Man, but from that Light within them; which Light within a Man, though it *were able to remove Mountains, and work Miracles*, and could give the true Interpretation of Scripture, yet it is not ſufficient to make a Man a Prophet, Miniſter, or Meſſenger of the Lord.

14. For if the Light within a Man were a ſufficient Ground to commiſſionate a Man to be a Prophet, Miniſter, or Meſſenger of God, then would there be more Miniſters than People to hear them.

15. For all People have a Light within them, little or much; and though it be never ſo ſmall, yet it is the Light within him; and why may not he be as true a commiſſionated Miniſter of the Goſpel, as he whoſe Light is in a greater Meaſure?

16. And this is the very Cauſe why ſo many doth exerciſe the Office of the Miniſtry in all the ſeven Churches; for the Magiſtrate doth ordain ſo many by his Authority, having Commiſſions to be Miniſters of the Letter.

17. Others, from their notional Wit from the Letter of the Scriptures, doth conceive that they have as good a Commiſſion from the Letter of the Scripture, as they have which have their Commiſſion from Man.

18. And the Quaker thinks that his Light within him is a better Commiſſion, and more true, than any of the other.

19. Theſe are the Grounds that there are ſuch a Multitude of Miniſters and Meſſengers of *Chriſt* in all the ſeven Churches, yet not one true commiſſionated Miniſter of *Chriſt*, not in all the ſeven Churches.

20. This do I know to be true, being one of the choſen Witneſſes and Prophets of this laſt Age, that ever ſhall ſpeak in his Name, by Vertue of a Commiſſion from God.

CHAP.

CHAP. XXIV.

1. NOW I ſhall ſpeak ſomething more concerning the Commiſſion of *Jeſus* and the Apoſtles, which came forth *of the tree of life, which bare twelve manner of fruits.*

2. Read *John* xv. 5. where *Chriſt* ſaid unto his Diſciples, *I am the Vine, ye are the branches*; his Meaning is plain, that he ſpake to no other but to his Apoſtles, which were called at that Time *Diſciples*, becauſe they had not received the Holy Ghoſt, which was their Commiſſion, as you ſhall find in the 14th of *John*, and the 26th Verſe, where it is thus written: *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance which I have told you.* So *John* xv. 26. *But when that Comforter ſhall come, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceeded of the Father, he ſhall teſtify of me.* So in the 27th Verſe: *And ye ſhall witneſs, becauſe ye have been with me from the beginning.*

3. So that it may be clear to you that have Faith in a Commiſſion, that this Holy Ghoſt, or Spirit of Truth, which was the Apoſtles Commiſſion, it proceeded from the Father, which *Chriſt* did promiſe to ſend after he was aſcended.

4. Becauſe he could not give any Commiſſion whilſt he was in the State of Mortality; therefore he telleth his Diſciples ſo oft, *that it was expedient for him to go away, elſe the Comforter would not come.*

5. Neither can any Man have a ſpiritual Commiſſion, except he have it from Heaven; neither was that Commiſſion given to any, but to thoſe Diſciples that were *with him from the beginning*, they only ſhould be Witneſſes unto him; and it was them only that *Chriſt* bad *ſtay at* Jeruſalem *until they were endued with power from on high.*

6. Which Power was the Commiſſion of the twelve Apoſtles, which was given when thoſe cloven Tongues ſat upon each of them, as of Fire; and then was fulfilled that Saying of *John* the Baptiſt, *I baptize you with water, but he that*

cometh after me ſhall baptize with the Holy Ghoſt and with fire.

7. Which was not fulfilled until the Time which *Chriſt* did give the Apoſtles their Commiſſion of the Holy Ghoſt, which was when thoſe cloven Tongues *ſat upon each of them, as of fire.*

8. And this Holy Ghoſt ſhould *convince the world of ſin, of righteouſneſs, and of judgment: of ſin, becauſe they did not believe in him; of righteouſneſs, becauſe he went to the Father; of judgment, becauſe the prince of this world is judged.* The Meaning of *Chriſt*'s Words was this, that the Holy Ghoſt, which was the Apoſtles Commiſſion, ſhould have ſuch Power and Authority, that it ſhould convince the World of that Sin of Unbelief, which was fulfilled in the Apoſtles Commiſſion; as you may find *Acts* vii. 51.

9. Where *Stephen*, being full of the Holy Ghoſt, which he received by the laying on of the Apoſtles Hands, which made *Stephen* go forth with great Power and Authority, to the convincing of the *Jews* of their Unbelief, in that they reſiſted the Holy Ghoſt as their Fathers did; for which of the Prophets did not their Fathers perſecute, and put to Death? and therein they reſiſted the Holy Ghoſt in the Prophets.

10. And theſe their Children reſiſted the Holy Ghoſt in the Son of God, by calling the Holy Spirit in him a Devil, by which he did thoſe great Miracles; and not only ſo, but they perſecuted and put to Death the Lord of Life, even as their Fathers had done the Prophets.

11. They being Betrayers and Murderers of the Juſt One, whom the Prophets had foretold of, which, by the Power of the Holy Ghoſt in *Stephen*, they were cut to the Heart, and did gnaſh upon him with their Teeth.

12. So in *Acts* ii. 14. *Peter* ſtanding up with the Eleven, lift up his Voice, ſaying, *Now is fulfilled thoſe ſayings of the prophets, in the foretelling of the coming of the Juſt One*, and of the giving of the Commiſſion of the Holy Ghoſt.

13. So *Acts* ii. 36. *This Juſt One was made both Lord and* Chriſt: This *Jeſus*, I ſay, *whom you have crucified:* Which Power of the Holy Ghoſt in *Stephen* and *Peter*, and the eleven Apoſtles, were ſo powerful in the convincing of Sin, that it made

made ſome *gnaſh upon them with their teeth*, and others to cry out, *Men and brethren, what ſhall we do to be ſaved?*

14. But thoſe that gnaſhed upon *Stephen* with their Teeth, and perſecuted the Apoſtles; theſe, I ſay, were the Seed of Reaſon, and their Convincement was in Wrath, to their eternal Damnation.

15. But thoſe that cryed out, *What ſhall we do to be ſaved?* their Convincement was in Mercy, to the Aſſurance of eternal Life; therefore thoſe which did believe the Apoſtles Declaration were baptized with Water, in the Name of *Jeſus Chriſt.*

16. Which Ordinance of Baptiſm with Water did belong only to the Commiſſion of the Apoſtles, and for the moſt Part of them that were baptized with Water in their Commiſſion; but they were alſo baptized with the Holy Ghoſt and with Fire, according to *John* the Baptiſt's Words, which he ſaid of *Chriſt.*

17. And at this Time was fulfilled that Saying, *He ſhall baptize you with the Holy Ghoſt and with fire:* For none could give the Holy Ghoſt but the Lord *Jeſus*, and he could not give it himſelf until ſuch Time as he was aſcended up into Heaven, as aforeſaid. Therefore he ſaith, *It is expedient that I go away, elſe the Comforter will not come; and I will ſend the Holy Ghoſt in my name, and he ſhall convince the world of ſin*, &c.

18. So that you may ſee by the Eye of Faith theſe two Things: *Firſt*, That the Baptiſm of the Holy Ghoſt and Fire came only from *Jeſus Chriſt*, according to the Words of *John* the Baptiſt: *Secondly*, That *Chriſt* could not baptize with the Holy Ghoſt and with Fire, not in the State of Mortality.

19. So that it may be clear to you that can diſcern the Difference between the Commiſſion of *Moſes*, which was of the Law, and of *Jeſus*, that was of the Goſpel; and that all ſpiritual Commiſſions cometh from Heaven, whereof two is paſt, and the third will come anon: But I ſhall ſpeak of that in the laſt Place, becauſe it is laſt in Order.

CHAP. XXV.

1. AND this Commiſſion of the Apoſtles came forth of the Tree of Life, which was the very Perſon of God himſelf; therefore you ſhall read in many Places of Scripture, that Men are called *Trees*, and God is call'd a *Tree*, and the Devil or Angel is called a *Tree*; therefore Men are called *tall Cedars of* Lebanon; ſo *Matth.* xxiv. ſpeaking to the *Jews*, *Now alſo is the axe laid to the root of the tree, and every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire.* So *Jer.* xi. 16. there the Men of *Iſrael* and *Judah* are called, *a green olive-tree*, though they were both reproved by the Prophet *Jeremiah* for their great Idolatry, with Judgments declared againſt them, as you may read in that Chapter.

2. Likewiſe in the 19th verſe, and there the Prophet *Jeremiah* is called a *Tree*, he ſpeaking, being a commiſſionated Prophet, in the Perſon of *Chriſt*, therefore he ſaith, *I was like a lamb, or an ox, that is brought to the ſlaughter, and I knew not that they had deviſed devices againſt me, ſaying, Let us deſtroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembred.* That is, let us deſtroy the Perſon of the Prophet, and the Fruit thereof, which Fruit was the Doctrine or righteous Declaration of the Prophet, which is called *the fruit of the tree.*

3. So that they might hear no more Reproof of their wicked Idolatry and worſhipping of graven Images, therefore the Rulers of *Iſrael* and *Judah* had deviſed how they might deſtroy the Prophet and his Doctrine, which was the Tree and the Fruit thereof.

4. So *Rom.* xi. 17. the Apoſtle ſpeaking there of the Gentiles being taken out *of the wild olive-tree, and ingrafted into tht good or true olive-tree:* That wild Olive-Tree is the State of Nature or Reaſon, the Devil, which is wild by Nature; ſignifying, that Reaſon is that wild Olive-Tree, from whence cometh that which is called pure, or impure Reaſon in Man.

5. So likewiſe that good Olive-Tree, which the Gentiles were ingrafted

ingrafted into by Faith, was the very Perſon of *Chriſt*, whoſe Nature was all Faith, which is all Power.

6. Therefore it is by Faith that a Man is ingrafted into *the good olive tree*, and ſo he receiveth of the Sap and Fatneſs which proceedeth from the Root of the good Olive-Tree.

7. So *Chriſt* is called *a Vine*, *a Door*, *the Way*, *the Truth*, *and the Life*, all which doth proceed from the Tree of Life which bare twelve Manner of Fruits, and this is that Tree of Life which *Moſes* ſpeaketh of, *Gen.* iii. and *John Rev.* xxii. 2. and in many other Places: Alſo this is that good Olive-Tree the Apoſtle ſpeaketh of, *Rom.* xi. 24.

8. And this is that other Olive-Tree and Candleſtick ſtanding before the God of the Earth; that is, the Commiſſion of the Apoſtles which was given by *Jeſus Chriſt*, is called *an olive-tree and candleſtick*, becauſe it proceedeth from the Tree of Life, which was the Perſon of God.

9. So likewiſe did the Commiſſion of *Moſes* and the Prophets proceed from the Tree of Knowledge of Good and Evil, he acting his Part in that Seed; and ſo the Law of *Moſes* is called by the *Revelation* of *John*, one of thoſe two *olive-trees and candleſticks ſtanding before the God of the earth.*

10. They are called *two candleſticks*, becauſe there was no true ſpiritual heavenly Light to be ſeen or walk'd in at that Time, but by the Light which was declared by thoſe two Commiſſions, they being as Candleſticks to hold that for the heavenly Light, which is the Candle of the Lord, to enlighten the two Seeds, which is Faith and Reaſon, which thoſe five wiſe Virgins, and the five fooliſh did ſignify; and that Oil that was in the wiſe Virgins Lamps did ſignify the Seed of the Tree of Life, who had Faith in their hearts, which was as Oil in their Lamps, to light them into that eternal Bliſs.

11. But the Seed of Reaſon, the five fooliſh Virgins, had Lamps, that is, Hearts, but had no Oil, that is, no Faith; therefore no heavenly Light, that is, they receiv'd no Faith by the Declaration of theſe two Commiſſions; therefore Reaſon, the fooliſh Virgins, could not enter into the Marriage-feaſt; that is, to live in the Preſence of the Bridegroom, the eternal God, for ever and ever, but had the Door ſhut upon them, and

bid

bid to go and buy Oil when it was too late, for before they could come again the Doors were ſhut.

12. That is, if Men do not believe while a Commiſſion is in Being, and ſo have Oil in his Lamp, which may burn all his Life long, ſo that when the Candleſtick of their Commiſſions is taken away, they may have Oil in their Lamps; that is, Faith in their Hearts, which will be as a Fountain of Oil in their Lamps, to ſupply their Light, ſo that it will never go out, as the Seed of Reaſon, the fooliſh Virgins, did ſignify: Much more might be ſpoken of this, but I thought it neceſſary only to give a little Touch upon it, it falling in by the Way.

CHAP. XXVI.

1. NOW that I have ſhewed what thoſe two Olive-Trees and Candleſticks were, which *John*'s *Revelation* ſo myſteriouſly ſpeaketh of, with their Natures: In the next Place I ſhall come to open the Power which theſe two Prophets or Olive-Trees had, which is ſet down in the next Words.

2. But before I come to treat upon that in Order, I ſhall open ſome myſterious Sayings in the Book of the *Revelation* of *John*, *Rev.* xxi. 2. *I* John *ſaw the Holy City, the* New Jeruſalem, *coming down from God out of heaven.* I declare from the Holy Spirit, that this *New Jeruſalem*, or Holy City, was the very Perſon of *Chriſt*.

3. Therefore *John* ſaith in the third Verſe, *The tabernacle of God is with men, and he will dwell with them.* This Tabernacle, and the other afore-mention'd, are all one Thing, and that you may ſee in Verſe 10. *And he carried me away in the ſpirit to a great and high mountain, and ſhew'd me that great city, the* Holy Jeruſalem, *deſcending out of heaven from God.*

4. This Angel which carried *John* away in the Spirit unto this great and high Mountain, where he ſaw thoſe Things aforeſaid, I declare it was the Spirit of Revelation which he ſpeaketh of in the fifteenth Verſe, where he ſaith, *And he that talked with me had a golden reed to meaſure the city, and the gates thereof.*

5. This

5, This golden Reed was the Spirit of Revelation, which gave *John* to underſtand the deep Things of God, concerning the Incarnation of *Chriſt*, which is God's cloathing himſelf with Fleſh and Bone.

6. Though *John* doth give the Spirit of Revelation the Title of an Angel, as the Apoſtle *Paul* being rapt up in the Spirit of Revelation, which made him cry out, *O the height and depth, length and breadth of the love of God, which is in* Chriſt Jeſus *our Lord.*

7. Which was no other but thoſe high and glorious Revelations and Raviſhments, whereby he ſaw Things unutterable; which Revelation of his did ariſe from the Seed or Spirit of Faith.

8. And in this Regard it may be called an Angel, which doth give a Man a Reed like unto a golden Rod, whereby a Man is able in ſome Meaſure to underſtand the deep Myſteries of God.

9. For *Chriſt* being the Angel of the New Covenant of the Goſpel, therefore the Revelation that doth ariſe from the Seed of Faith is his own divine Nature.

10. And in this Regard, the Revelation which doth ariſe from this Seed, may be ſaid to be a Reed like unto a Rod which is given from the Angel, which is the Spirit of God in the Seed of Faith.

11. Which doth lead a Man that hath a Commiſſion, and one that is endued with the Spirit of Revelation, it doth lead ſuch Men unto a great and high Mountain.

12. Which is to the Knowledge of the deep and hidden Myſteries of God, which doth conſiſt in God's becoming Fleſh, and the Devil or Angel becoming Fleſh; on theſe two, and the Effects that flow from them, dependeth all the Diſcourſe of the *Old* and *New Teſtaments.*

13. You that are acquainted and know the Spirit of Revelation, may know what that Reed like unto a Rod is, which doth meaſure the deep Myſteries of God: Alſo you may underſtand what that Angel is that doth give this golden Reed to meaſure withal; that is, to underſtand or comprehend that great Myſtery of the true God, and the right Devil, *&c.*

CHAP.

CHAP. XXVII.

1. THIS great City and Holy *Jeruſalem*, which deſcended out of Heaven from God, I declare it was when the Holy Ghoſt did over-ſhadow the Virgin *Mary*; for that Holy Ghoſt was God, therefore ſaid to come from God, and ſo from Heaven.

2. And ſo the Tabernacle of God was with Men; for the Body of *Jeſus* was the Tabernacle for the eternal inviſible Spirit to dwell in.

3. Therefore it is ſaid in Scripture, *a body haſt thou prepar'd*, that is, a viſible Body of Fleſh and Bone in pure Mortality; whereby Men might believe in that which is a real Subſtance, and not upon a meer Shadow or Fancy, as the Seed of Reaſon doth vainly imagine.

4. This Tabernacle of God was ſpoken of in Oppoſition of that Tabernacle which *Moſes* received the Faſhion of in the Mount; and this Body of *Chriſt* of Fleſh and Bone, is that Tabernacle of God, which *John*'s *Revelation* ſpeaks of.

5. And all thoſe that do truly believe it, ſhall enter into the Gates of this City, which *John* ſetteth forth with ſuch high ſpiritual Expreſſions, which is ſet forth by ſuch Things as theſe, *Rev.* xxi. 18. *And the building of the wall of it was of jaſper, and the city was of pure gold, like unto clear glaſs.*

6. With divers others high and heavenly Expreſſions, as you may read in that Chapter, which is only to ſet forth thoſe tranſcendent heavenly Joys which God hath in his own Perſon, and that exceeding Joy and Glory thoſe ſhall have that believed in thoſe two Commiſſions, which thoſe two Tabernacles did hold forth.

7. Not that I deny, but do juſtify, that there is in the Kingdom of Glory, Things that are viſible to delight the Senſes of ſpiritual Bodies, as well as Things viſible doth delight the Senſes of natural and earthly Bodies.

8. But the Thing that is neceſſary for us to know, is to underſtand what that *Wall*, which was ſo great and high, is, which had twelve Gates, and at the Gates twelve Angels, and

and Names written thereon, which are the Names of the twelve Tribes of the Children of *Iſrael.*

9. This great and high Wall, was all that viſible and external Worſhip which was ſet up by *Moſes*, which did belong to that Tabernacle, which did conſiſt of in that ceremonial Service.

10. And theſe twelve Gates which did belong to this great and high Wall, were thoſe twelve Tribes of *Iſrael*, to whom that Service, or Worſhip of the Tabernacle, was given: And this is that Partition-wall which the Apoſtle ſpeaketh of in the *Hebrews.*

11. And this Tabernacle which *Moſes* received the Faſhion of in the Mount, and the ceremonial Service which did belong to it, it did ſerve only for a Type or Shadow, and Example of heavenly Things.

12. So *Acts* vii. 44. *Our fathers had the tabernacle of witneſs in the wilderneſs, as he had appointed*, ſpeaking unto *Moſes*, that he ſhould make it *according to the faſhion which he had ſeen.*

13. And this Tabernacle and the Service belonging to it, was that great and high Wall which was given only to the twelve Tribes of *Iſrael*; therefore it is ſaid, that this great and high Wall *had twelve gates.*

14. And the Names of the twelve Tribes written thereon, that is, the twelve Gates, were the twelve Tribes themſelves; therefore every Tribe had a Name given unto it according to its Tribe; and in this Regard it may be ſaid, *that the great and high wall*, which was the Service of the Tabernacle, *had twelve gates, and the names of the twelve tribes written thereon:* The Service or Worſhip of this Tabernacle which *Moſes* gave to the twelve Tribes, was that great and high Wall, which is called by the Apoſtle in the *Hebrews*, *The partition-wall, which is broken down.*

15. For whilſt that Tabernacle ſtood, there was no Poſſibility for the Gentiles to come in to be Partakers with the *Jews* in that external Worſhip and Service, which did belong to that Tabernacle, which was as a Type and Shadow of the true Tabernacle itſelf, which was the Body of *Jeſus*, from whence

the Commiſſion of the Apoſtles did proceed, which did break down that great and high Wall.

16. And made Way for the Gentiles to come through the Gates of this City, of which heavenly City that Tabernacle which *Moſes* had the Faſhion of in the Mount, was the Example or Shadow of the true; and that ceremonial Service which did belong to it, was that Partition-wall which is call'd by the *Revelation of John, a great high wall.*

17. So that there was no coming in for the Gentiles to be Partakers of the Worſhip and Service of God, which did belong to that Tabernacle, but through ſome of theſe twelve Gates, which were the twelve Tribes, becauſe the Worſhip and Service belonging to that Tabernacle was given only to thoſe twelve Tribes of *Iſrael.*

18. And if any of the Gentiles had a Mind to be Partakers in that Worſhip, they muſt apply themſelves to ſome one or more of theſe Tribes, elſe they could not be admitted to be Partakers of their Worſhip and Service; and theſe twelve Tribes were thoſe twelve Gates belonging *to that great and high wall.*

19. All which was broken down on every Side by the Commiſſion of the Apoſtles, which brought in the Righteouſneſs of Faith; ſo that the Gentiles ruſhed in to the Holy City by having Faith in *Jeſus*, and broke down and deſtroyed that Worſhip and Service of the Law, which was formerly as a great and high Wall, which kept them out.

20. Alſo that Tabernacle was a glorious Thing, and deck'd forth with an exceeding external Glory, only to typify that ſpiritual and heavenly Glory of the true Tabernacle itſelf, even the Body or Perſon of the Lord *Jeſus* glorify'd.

CHAP. XXVIII.

1. AGAIN, in the 14th Verſe of this Chapter, it is ſaid, *that the wall of this city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb.* Here the twelve

twelve Apoſtles are called by the *Revelation* of *John*, *The twelve foundations which doth bear up the wall of this city.*

2. Now this Wall that ſtandeth upon theſe twelve Foundations, I declare is thoſe Goſpel-ordinances of viſible Worſhip, which were ſet up by the twelve Apoſtles, which are called twelve Foundations.

3. Even as the Ceremonies and Worſhip of *Moſes* Law was a great and high Wall, which had twelve Gates belonging to it, which Gates were the twelve Tribes aforeſaid ;

4. So likewiſe this Wall of Goſpel-ordinances doth ſtand upon thoſe twelve Foundations, becauſe this Wall of Goſpel-ordinances was ſet up only by the twelve Apoſtles.

5. For *Chriſt* himſelf did ſet up none, but he gave them Power and Authority to ſet up Goſpel-ordinances as a Wall, and to pull down that great and high Wall which *Moſes* ſet up, and to be the Foundations to bear up this Wall themſelves.

6. So that it may be clear to you that underſtand the Power of a Commiſſion, that this Wall which ſtood upon twelve Foundations, was no other but thoſe Ordinances of viſible Worſhip which was ſet up by the twelve Apoſtles, by Vertue of their Commiſſion.

7. Therefore it ſaid, that *the names of the twelve apoſtles of the Lamb were in the twelve foundations which this wall ſtood upon*, becauſe they were the Rearers up of that Wall.

8. Now as for the City itſelf, that is meant the Perſon of *Chriſt* himſelf, which *John* ſpeaketh of, Verſe 16. where he ſaith, *And the City lyeth four ſquare, and the length is as large as the breadth.*

9. And when he ſaith it is four Square, the Length is equal with the Breadth ; the Meaning of it is this : That when the Lord *Jeſus* was crucified upon the Croſs, then was this Holy City, *New Jeruſalem*, which came down from Heaven, four Square, the Length equal with the Breadth.

10. As thus, when his Arms were ſpread abroad and nail'd to the Croſs, then was this Holy City the Breadth equal with the Length ; that is, his Arms being ſpread abroad, it was even with his Feet and his Head.

11. And the Spirit of Revelation in *John*, was that golden Reed to meaſure this City, and it was found to be twelve

thouſand Furlongs, the Length and the Breadth, and the Height are equal.

12. Alſo that Reed which *John* had to meaſure the City, and the Wall thereof, and the Gates thereof, it was the Spirit of Revelation which *John* was inſpired with, whereby he was enabled, in the Verge of his Underſtanding, to comprehend what that Holy City was, and the Wall, and the twelve Foundations, what they were in the State of Mortality.

13. The Spirit of Revelation gave him to underſtand alſo the Glory they ſhould have in the State of Immortality, therefore he ſaith, Verſe the 18th, *And the building of the wall of it was of jaſper, and the city was pure gold, like unto clear glaſs.*

14. Which was nothing elſe but to ſet forth the Glory of this Holy City, *New Jeruſalem*, and the two Commiſſions; namely, *Moſes* and the Apoſtles, and that you may ſee in the 19th Verſe, where he ſaith, *And the foundations of the wall of the city were garniſhed with all manner of precious ſtones, for every foundation a precious ſtone.*

15. So in the 21ſt Verſe, *Every one of the twelve gates had twelve pearls*, which twelve Pearls was ſpoken with Reference to the twelve Tribes, whoſe Names were written or ingraven upon the Breaſt-plate of *Aaron*, he being the High-Prieſt, none might go into the Inner-Court of that Tabernacle, but the High-Prieſt only; and in this Senſe the twelve Tribes are call'd twelve Gates, and Names, and twelve Pearls.

16. Again I declare, that the Wall of this City which was made of Jaſper, it was thoſe Ordinances of Worſhip which were ſet up by the Commiſſion of the Apoſtles, which was a Wall of Jaſper about this City, which was that pure Gold like unto clear Glaſs.

17. So likewiſe theſe twelve Foundations which bare up this Wall, they were the twelve Apoſtles which bear the Name of *Jeſus*, in bearing Witneſs, and in ſuffering Perſecution for his Name here in Mortality.

18. Therefore *John*'s *Revelation* doth ſet forth the Glory of Eternity by ſuch Things as theſe; as comparing the Holy City, the *New Jeruſalem*, which was the Perſon of *Chriſt*, to fine Gold like unto clear Glaſs, and his Apoſtles like unto Precious

Precious Stones, and their Worſhip unto Jaſper, and the twelve Tribes unto Pearls.

CHAP. XXIX.

1. AGAIN it is ſaid in the 14th Verſe, *And he meaſured the city with the reed twelve thouſand furlongs, and the length, and the breadth, and the height of it were equal.* This is ſpoken with Reference to the twelve Apoſtles, which ſhould be equal in the Kingdom of Glory, even as they were equal here in the Kingdom of Grace, and were Witneſſes unto this *New Jeruſalem*, or Holy City, which came down from Heaven, as aforeſaid; anſwerable to that Saying of *Chriſt* unto his Diſciples before they had their Commiſſion: *You*, ſaith he, *ſhall ſit upon twelve thrones, and judge the twelve tribes of* Iſrael.

2. And as there was an Equality in the Holy City itſelf, when he was in the State of Mortality, he that was Lord and Maſter made himſelf a Servant, even to waſh his Diſciples Feet, even to ſhew the Equality that ſhould be amongſt them; *for he that would be the greateſt amongſt them, was to be the leaſt.*

3. And as there ſhould be no Preheminence with the twelve Apoſtles here in the Kingdom of Grace, neither ſhould there be any Preheminence in the Kingdom of Glory; and in this Regard the Holy City may be ſaid to be meaſured twelve thouſand Furlongs, *and the length, and the breadth, and the height of it were equal.*

4. So in the 17th Verſe: *And he meaſured the wall thereof one hundred and forty and four cubits, according to the meaſure of a man*, which is, of the Angel.

5. This Wall, which was meaſured as aforeſaid, was that Wall which ſtood upon thoſe twelve Foundations which I ſpake of before, that was the Ordinances of Worſhip in the Goſpel, and was that Wall which was meaſured an hundred and forty and four Cubits, which did amount to no more than the Meaſure of a Man, which is of the Angel:

6. Which

6. Which is *Chriſt*, he being the Angel of the Covenant of Grace, from whence thoſe twelve Apoſtles did proceed, which did rear or ſet up this Wall of Goſpel-worſhip, which is meaſured by the Revelation of *John*, to a Hundred forty and four Cubits, which is no more but the Meaſure of a Man, becauſe the Man *Chriſt Jeſus* was the Author of the twelve Foundations, and the Wall that ſtood upon them.

7. Alſo *John* did ſee by Way of Viſion, as well as Revelation; but the Spirit of Revelation was that golden Reed, like unto a Rod, which did meaſure the Holy City, and the Wall thereof; and he found it by his Revelation and Viſion to be no more than the Meaſure of a Man, notwithſtanding he doth expreſs it in ſuch various Words.

8. Which Angel that ſhewed *John* theſe Things by Way of Viſion, was either *Moſes* or *Elijah*, as you may ſee, *Rev.* xxii. 19. when as *John* would have fallen down to worſhip the Angel which ſhewed him theſe Things, in the 19th Verſe: *The angel ſaid, See thou do it not, for I am thy fellow-ſervant, and of thy brethren the prophets, and of them that kept the Sayings of this book. Worſhip God.*

9. So that it may be clear unto you that are endued with the Spirit of Revelation, that this Angel was one of thoſe two Prophets which repreſented the Perſon of God whilſt he was in the State of Mortality; therefore the City, and the Wall thereof, is called the Meaſure of a Man, which is of the Angel.

10. Which Angel did ſhew *John* thoſe ſpiritual and heavenly Things by Way of Viſion, and alſo did ſtir up that Revelation in *John*, which became like a golden Reed, like unto a Rod: And this was that little Book which he took out of the Angel's Hand, and eat it up, as you may read in the 10th Chapter of the *Revelation*.

11. And this was that great and high Mountain whereupon *John* in the Spirit was carried: His Underſtanding being enlightned by the Spirit of Revelation and Viſion, whereby he was capable to meaſure, that is, to comprehend thoſe high and deep Myſteries of God and Devil becoming Fleſh, and the Myſtery of thoſe two Tabernacles, or two Commiſſions, or two Worſhips.

12. Which

12. Which is ſpoken in ſuch an high myſterious Language, only to ſet forth the Glory of the Perſon of God, and the Perſons that were the Heads of thoſe two Commiſſions, and thoſe that acted faithfully in them.

13. No Man can underſtand that ſpiritual and eternal Glory which the *Revelation* of *John* doth ſpeak of in this Book, called *The Revelation*, but he that hath a Commiſſion, and is endued with the ſame Spirit of Revelation as he was that writ of thoſe Things: And you that are of the Seed of Faith may underſtand ſome Part of it, now it is in ſome Meaſure opened unto you.

14. For the *Revelation* of *John* doth ſpeak of Things to come, as if they were already in preſent Being, becauſe God, which is Truth, hath ſpoken, and cannot lie, neither will he fruſtrate the Faith of his Prophets nor Apoſtles, which were inſpired to foretell of this ſpiritual and heavenly Glory.

15. Whereby many thouſand Believers being of the Seed of Faith, have ſet to their Seal in believing the Truth of it, which made them obedient unto thoſe two Commiſſions or Worſhips which was ſet up in their Times, by *Moſes* and the Apoſtles.

16. So much concerning the Interpretation of the *New Jeruſalem*, or *Holy City*, with many other Things ſpoken of in the 21ſt Chapter of the *Revelation*. But I ſhall return again to interpret the Chapter in order as it lieth.

CHAP. XXX.

Verſe 5. *And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies.*

1. I Have ſhewed before what thoſe two Witneſſes were, and what thoſe two Olive-Trees and Candleſticks were. In the next Place I ſhall ſhew what their Power is; which Power is, *that fire ſhall proceed out of their mouths, and turn water into blood, and plague the earth as oft as they will.*

2. But firſt I ſhall ſhew how it may be ſaid that Fire proceeded out of their Mouths: And this Fire proceeded firſt out of

of the Mouth of *Moſes*, who acted his Part in the Perſon of the Tree of Knowledge of Good and Evil.

3. Which Fire that proceeded out of his Mouth, was in giving forth of the Law unto the Seed of Reaſon.

4. Therefore you may find it written, *Exod.* xix. 16. *And there were thunders and lightning, and a thick cloud upon the mount.* So in the 18th Verſe: *And* Mount Sinai *was altogether on a ſmoke, becauſe the Lord deſcended upon it in fire, and the ſmoke thereof deſcended as the ſmoke of a furnace, and the whole mount quaked greatly.* So *Deut.* iv. 11. *And ye came near and ſtood under the mountain, and the mountain burned with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs.*

5. So in *Hebrews* xii. 18. the Apoſtle ſpeaking to Believers in the Commiſſion of *Jeſus: You*, ſaith he, *are not come unto the mount that might be touched, and that burneth with fire; nor unto blackneſs, and darkneſs, and tempeſt.* All theſe terrible Things which the Apoſtle ſpeaketh of here in the *Hebrews*, was only to ſet forth that Fire that proceeded out of the Mouth of *Moſes*, which was in the giving forth of that fiery Law, which made not only the People of *Iſrael* to quake and tremble, but *Moſes* himſelf alſo; as you may ſee Verſe 21.

6. And *Moſes* being the Head of the Commiſſion of the Law, which was as a Fire that proceeded out of his Mouth, he being the Lawgiver; therefore you ſhall read in Scripture Records, that Fire proceeded out of his Mouth very often: As *Levit.* x. 1, 2. where you ſhall read *that* Nadab *and* Abihu, *for offering up of ſtrange fire, there went out fire from the Lord, and devoured them, ſo that they died.*

7. This Fire which came from the Lord, it is uſed to burn up the true Sacrifice or Offering, which did belong to the Commiſſion of *Moſes:* The ſame Fire which did burn up the true Sacrifice, did burn up the Perſons of *Nadab* and *Abihu* alſo; and this was that Fire which did belong to the Commiſſion of *Moſes* and the Prophets.

8. As you may ſee the Firſt of *Kings*, xviii. 38. whereas *Elijah* prayeth, *that the Lord would make himſelf known to be the God of* Iſrael, *and that he was his ſervant, and had done all things at his word.* Upon which the Fire of the Lord fell,

and

and consumed the Sacrifice and the Wood, and licked up the Waters which were in the Trenches.

9. For this Fire that came from Heaven at the Prayer of *Elijah*, was that same Fire which did burn up the Sacrifice which *Aaron* did offer up, according to the Direction of *Moses*, which was the true Commissioner of the Law.

10. As in *Numb.* xvi. 35. concerning *Corah*, *Dathan*, and *Abiram*, and all their Company, where the Ground did open and cleave asunder, and swallow them up, according to the Word of *Moses:* Which Word of *Moses* was as a Fire which proceeded out of his Mouth; therefore it is said in the 35th Verse, *And there came forth a fire from the Lord, and consumed the two hundred and fifty men that offered incense.*

11. Which may be plain and clear to you that have Faith in this Commission, that this Fire did proceed out of the Mouth of *Moses*, though it be attributed unto the Fire of the Lord.

12. For whatsoever a Prophet or Messenger of the Lord doth, according to the Tenor of his Commission, it is as if God did do it himself; because God doth own whatsoever a Prophet saith or doth, so it be in Obedience unto his Commission.

13. And this you may see, in the 2 *Kings*, the first and tenth Verses, whereas *Ahaziah*, the Son of *Ahab* the King, he being reproved by the Prophet *Elijah*, for his inquiring of *Baalzebub*, the God of *Ekron*, whether he should recover of his Sickness, or no?

14. And *Elijah* telling the Messenger that he should not recover, but should die; whereupon the King did send forth two Captains, and their Fifties, to fetch *Elijah* to him, thinking within himself that he would put *Elijah* to Death first; at which *Elijah* called for Fire from Heaven, and destroyed those two Captains, and their Fifties: And this Fire may be said to proceed out of the Prophet's Mouth, which devoured his Enemies; for they had a full Intent to have brought him to the King, that he might have been put to Death.

CHAP. XXXI.

1. SO likewiſe all thoſe Declarations and Reproofs which the Reſt of the Prophets did declare unto the Kings and Rulers of *Iſrael*; as *Iſaiah* xxvi. 11. the Prophet ſpeaking there, that if the Mercies of the Lord would not teach Men that are wicked to take Notice of his high Hand of Goodneſs towards them, *then the zeal of the righteous, and the fire of their enemies, ſhould devour them.*

2. So *Jer.* iv. 4. The Prophet ſhewing that the Judgments of the Lord ſhould come upon *Iſrael* for their great Idolatry, which ſhould *be as a fire which ſhould burn, and none ſhould quench.*

3. So *Jer.* v. 14. The Word of Prophecy which the Lord put into the Prophet's Mouth, concerning the Deſtruction of the *Jews, which ſhould be as a fire to devour them, even as wood is devoured before the natural fire.* So *Lament.* ii. 3. *And there was kindled in* Jacob *like a flame of fire, which devoured round about.* Many Places more might be quoted of the Reſt of the Prophets, and of *David* in the *Pſalms*, which ſpeaketh much of the Deſtruction of *Iſrael*, for their Idolatry and falſe Worſhip, which ſhould be as a *fire unto them.*

4. And this Fire may be ſaid to proceed out of the Prophets Mouths, becauſe they were ſent of God to declare theſe Things, which made the Kings and Rulers of *Iſrael* to perſecute and put to Death the Prophets for it.

5. For there was no Worſhip true, but that Worſhip which was ſet up by *Moſes*, which did ſtand in full Force until the Meſſiah was born, and after he was born, until the giving of the Holy Ghoſt, which was the Apoſtles Commiſſion, which was after *Chriſt*'s Aſcenſion.

6. And then Prophecy did ceaſe, as with Reference to that Worſhip, or to external Judgments; for *John* the Baptiſt being the laſt Prophet of the Law, he brought up the Rear, or the Concluſion of the Law: Therefore *Chriſt* doth ſay, that *John the Baptiſt was the greateſt prophet that was born of woman*; yet he did no Miracle.

7. He was the greateſt Prophet in this Regard, becauſe he was the laſt Prophet of the Law, *and the end of it to them that*

that ſhould believe. He was alſo the Bringer in of the Goſpel; therefore, ſaith he, *I baptize you with water, but he that cometh after me ſhall baptize with the Holy Ghoſt, and with fire.*

8. Which Baptiſm of *John*'s with Water, was only to ſignify the End and Concluſion of the Law, which was to ſhew that there ſhould be no more Prophets after him ſent unto the Nation of the *Jews.*

9. Not to encourage them any more to practiſe, or ſet up that viſible external Worſhip, which was ſet up by *Moſes*, neither to threaten nor denounce any Judgments for their not walking in the Ways of that Worſhip which was ſet up by *Moſes.*

10. And in this Regard it may be ſaid, that *John the Baptiſt was the greateſt prophet that was born of woman*, becauſe he was the laſt Prophet of the Law, and the firſt that did declare the Commiſſion of the Goſpel.

11. He being the Voice crying in the wilderneſſed Hearts of the *Jews*, *to prepare the way of the Lord*, which was in declaring that the true Meſſiah was at his Heels; and that this is he that *Moſes and all the reſt of the prophets had foretold of.*

13. And now you are no more to mind the Worſhip of *Moſes* and the Prophets, but you are to look now what the Meſſiah ſaith, and what Worſhip he will ſet up; for, *he is the end of the law to every one that ſhall truly believe in him.*

14. Becauſe he being the Subſtance, did put an End to all that which was a Shadow or Circumſtance; and *John* being the laſt Prophet of the Law, and the firſt Bringer in of the Goſpel of *Jeſus*, he may be ſaid to be *the greateſt prophet that was born of woman*, though *he did no miracle.*

15. And Fire did proceed out of the Mouth of *John* the *Baptiſt*, which was the laſt Prophet of the Law, and that you may find *Matt.* iii. 7. where *John* ſeeing the Phariſees and Sadducees coming to his Baptiſm, he ſaith unto them, *O generation of vipers, who hath forewarned you to flee from the wrath to come?* For theſe Phariſees and Sadducees were the Children of Reaſon, the Devil.

16. Therefore *John* calleth them a Generation of Vipers, as if he ſhould ſay, *Who hath forewarned you to flee from the wrath to come?* As if he ſhould ſay, Get you back again into

the Law of *Moſes*, and do not you come to be Partakers of my Baptiſm, which will lead you to the Knowledge of the true Meſſiah, and Saviour of the World.

17. And ſo you will be made to eſcape the Wrath to come, which is not appointed for you, becauſe you are a Generation of Vipers, or of Reaſon, the Devil, which muſt endure the Wrath to come: And this was as a Fire that proceeded out of the Mouth of *John* the *Baptiſt*, which was the laſt Prophet of the Law, therefore called *the greateſt*.

CHAP. XXXII.

1. IN the next Place, I ſhall ſhew how it may be ſaid that Fire proceeded out of the Mouth of *Jeſus*, and the Commiſſion which he gave to his Apoſtles: Therefore you ſhall find it written, *Matt.* xi. 20, 21, 22. whereas *Chriſt* himſelf began to upbraid the Cities wherein moſt of his mighty Works were done, becauſe of their Unbelief, as in the 21ſt Verſe, where he ſaith, *Wo unto thee* Chorazin, *wo unto thee* Bethſaida; *for if the mighty works which were done in thee had been done in* Tyre *and* Sydon, *they would have repented long ago: therefore it ſhall be more tolerable for* Tyre *and* Sydon *in the day of judgment, than for you.* So in the 23d Verſe, *And thou* Capernaum, *which art exalted up to heaven, ſhalt be brought down to hell; for if the mighty works which have been done in thee had been in* Sodom, *it would have remained to this day:* Therefore ſaith he in the next Words, *It ſhall be more tolerable for the land of* Sodom *in the day of judgment, than for thee.*

2. Theſe Words of *Chriſt* may be clear unto you that have Faith in the Scriptures, that theſe Woes which *Chriſt* did pronounce againſt thoſe Perſons and Places, telling of them that it would be more tolerable in the Day of Judgment for *Sodom*, that was burnt with Fire for their unclean unnatural Luſts, which the very Reaſon of Man doth judge, that there be no Mercy in the Day of Judgment for the Land of *Sodom*, nor for any Sodomitiſh Men and Women.

3. So

3. So likewiſe the People of *Tyre* and *Sydon* were a moſt wicked People, and that the Nation of the *Jews* did know; therefore *Chriſt* did upbraid them with the moſt wickedeſt People and Places, ſaying, *That it ſhould be more tolerable in the day of judgment than for them.*

4. Which was only to prove that there was no Poſſibility for *Sodom*, nor *Tyre*, nor *Sydon*, to be ſaved in the Day of Judgment, neither was there for theſe Scribes and Phariſees, Hypocrites.

5, This Woe and Sentence which *Chriſt* did pronounce againſt them, was as a Fire that proceeded out of his Mouth, as you may ſee, *Matth.* xii. 24. *But when the phariſees heard of it, they ſaid, this fellow doth not caſt out devils but by* Belzebub *the prince of the devils.*

6. Theſe Phariſees were the ſame that took Counſel how they might deſtroy *Jeſus*, as you may ſee in the 14th Verſe, and that was for his doing that great Miracle in healing the Man's wither'd Hand, and their Blaſphemy againſt the Holy Ghoſt, it was in calling the Holy Spirit a Devil, or Belzebub, by which *Jeſus* did caſt out that dumb Devil, and made the Man that was blind to ſee.

7. And this was that unpardonable Sin which the Phariſees committed, which will never be forgiven in this World, nor in the World to come.

8. So in the 34th Verſe, *Chriſt* called the Phariſees, *O generation of vipers; you being evil, how can you ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh.* As if he ſhould ſay, I can expect no other from you, but murder, and Blaſphemy againſt the Holy Ghoſt, becauſe you are of that Generation of Vipers which cometh from that corrupt Tree, even Reaſon, the Devil, which became *Cain*, which is the Father of you all, for he was a Liar and a Murderer from the Beginning.

9. Theſe Words of *Chriſt* was as a Seal upon their Conſciences here in this World, and in the World to come they ſhould have the Poſſeſſion of their eternal Damnation, and this was as a Fire that proceedeth out of his Mouth.

10. For Words of Truth are as a Fire both Ways, as well in Damnation as in Salvation: So *Mat.* xxiii. 23. whereas

Chriſt

Christ doth pronounce a Woe unto the Scribes and Pharisees, Hypocrites, as in the 29th Verse. where it is said. *Ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets:* Which is evident, that they were Witnesses unto themselves, that they were the Children of them that shed the Blood of the Prophets: Therefore saith *Christ*, *Fill you up the measure of your fathers, ye serpents, ye generation of vipers, how can you escape the damnation of hell.*

11. As if he should say, it is impossible that you should escape being damn'd to Eternity, because you are the Seed of the Serpent, yea Serpents yourselves; for you are the Children of those bloody Men which did shed the Blood of the Prophets, and of righteous Men, and now you go about to shed the Blood of the Son of God, which you must effect; so that all the righteous Blood that hath been shed upon the Earth, from the Blood of righteous *Abel*, to the Blood of *Zacharias*, Son of *Barachias*, whom ye slew between the Temple and the Altar.

12. The Meaning is, all that Blood that was shed for Righteousness Sake. And these Scribes and Pharisees, Hypocrites, were no other but the Seed of *Cain*, which was the Seed of the Serpent; for it was *Cain* that did shed the Blood of righteous *Abel*, and it was their Fathers that killed the Prophets, and that slew *Zacharias* between the Temple and the Altar.

13. And these Scribes and Pharisees being of the same Seed, they must shed the Blood of the Son of God; so that all the righteous Blood from the Beginning of the World to the latter End, might be brought upon the Seed of the Serpent the Devil, which is no other but the Reason of Man.

14. For it is Reason, the Devil, that doth blaspheme against God, and doth shed the Blood of Prophets and of righteous Men, under Pretence of Zeal towards God; as if the Prophets and righteous Men, and the Son of God himself were Blasphemers.

15. Therefore hath the Prophets, and *Christ* himself, denounced Damnation against them, which is as a Fire that proceeded out of his Mouth, 16. Therefore

16. Therefore you may read in that Chapter what many Woes *Chriſt* did pronounce againſt the Scribes and Phariſees; and in the Concluſion of all, it doth amount to no leſs than to the Damnation of Hell; which Words of his was a Seal upon their Conſciences, which became as a Fire that proceeded out of his Mouth.

CHAP. XXXIII.

1. SO *Luke* xii. 49. whereas *Chriſt* ſaith, *I am come to put fire on the earth, and what is my deſire if it be already kindled?* This Fire which *Chriſt* did bring, did proceed out of his Mouth, his Words being Words of Truth, they did kindle a Fire in other Men, a Fire of Love in his Diſciples, which did bring Peace and Joy unto their Souls, they being the Seed of Faith.

2. And a Fire of Wrath and Envy in the Souls of thoſe Phariſees, which were of the Seed of Reaſon, as you may read in the firſt Verſe of this Chapter; *Whereas an innumerable company of people came unto him, ſo that they trod one upon another*, but his Diſciples were but few, therefore he gave them Notice *to take heed of the leaven of the phariſees, which is hypocriſy.*

3. And theſe were thoſe Lawyers, and Scribes, and Phariſees, which were all of them Hypocrites, as you may read in the Chapter before, theſe were they which did urge the Lord *Jeſus, to ſee if they could catch any thing from his mouth whereby to accuſe him.*

4. Therefore upon that Occaſion he ſpake ſo many Parables, ſo that they could not underſtand what his Meaning was, yet they fearing that thoſe Parables was concerning themſelves, they grew envious and full of Wrath, which was as a Fire burning in the Seed of Reaſon, when, as they thought that his Words would have been Words of Peace unto them, they found it altogether to the contrary.

5. Therefore ſaith *Chriſt* in the 51ſt Verſe, *Think you that I am come to bring peace on earth, I tell you nay, but rather debate,* for

for in the 53d Verſe, *The father ſhall be divided againſt the ſon, and the ſon againſt the father, and the mother againſt the daughter*, with many other Sayings to that Purpoſe. Which was only to ſhew what great Power and Operation his Words ſhould have upon the Minds of Men and Women, that they ſhould be ſo divided among themſelves, ſo that one ſhould love him, and the other ſhould hate him.

6. So that inſtead of looking for Peace and Unity, they ſhould have Strife and Debate, and this Strife and Debate which ſhould be between the Father and the Son, and the Mother and the Daughter, was only to ſet forth that Strife that ſhould be between Faith and Reaſon; which Strife ſhould ariſe from the two Seeds, the one ſhould love him, and the other ſhould hate him, even ſo far as that the Son ſhould be divided againſt the Father.

7. That is, the Seed of Frith, which is in the Son or Daughter, ſhall receive the Word of *Chriſt* into their Souls with ſuch Zeal and burning Love, that it ſhould make them forſake Father and Mother, Houſe and Lands, for his Name's-ſake.

8. This may be ſaid to be a hating of Father and Mother; therefore ſaith *Chriſt*, *He that loveth father or mother more than me, is not worthy of me:* That is, if a Man love Father or Mother more than Truth, then may a Man be ſaid to hate Truth.

9. Therefore it is clear, that thoſe Scribes, Phariſees and Lawyers, were of the Seed of Reaſon, which is the Devil, and not of the Seed of Faith, which is of God.

10. Therefore it was that *Chriſt* came to *bring fire on the earth*; that is, inſtead of Peace they ſhould have Debate; and inſtead of Unity with the Father and the Son, they ſhould be divided in their Affections.

11. And this ſhould burn in the Conſcience of the Seed of Reaſon, even as a Fire of eternal Vengeance which ſhould not be quenched.

12. This Fire was kindled in them through the Words of Truth, which was ſpoken by the Lord *Jeſus*, which was as *a fire that proceedeth out of his mouth.*

CHAP.

CHAP. XXXIV.

1. IN the next Place, I ſhall ſhew how that Fire proceeded out of the Mouths of the Apoſtles alſo; and as there was Fire proceeded out of the Mouth of *Moſes*, he being the Head of that Commiſſion of the Law, ſo Fire did proceed out of the Mouths of the Prophets that were under that Commiſſion.

2. And as Fire did proceed out of the Mouth of *Jeſus*, which was the Head of the Commiſſion of the Goſpel, as aforeſaid; ſo likewiſe Fire did proceed out of the Mouths of the Apoſtles, which were under that Commiſſion of the Goſpel: And this you may ſee, *Acts* xxix. 3. when as the Holy Ghoſt was given them, which was their Commiſſion, *There appeared unto them cloven tongues like fire, and ſat upon each of them, and they were all filled with the Holy Ghoſt, and they began to ſpeak with other tongues, as the ſpirit gave them utterance.*

3. The Holy Ghoſt ſat upon none, *like as of fire*, but upon the twelve Apoſtles only; neither could any other ſpeak with Tongues by Inſpiration but the twelve Apoſtles; neither did Fire proceed out of the Mouths of any other, but ſuch as were authorized by them.

4. *Therefore* Peter *ſtanding up with the eleven, lift up his voice, and reproved the people of the* Jews *for ſcoffing at the apoſtles, becauſe they ſpake with other tongues the wonderful things of God. At which ſome were amazed, doubting, ſaying one to another, What ſhould theſe things be? but others, ſcoffing, ſaid that they were drunk with new wine.* Theſe were they that *Peter* ſpeaketh of, *Acts* ii. 40. he exhorting them that did believe the Doctrine, and were baptized into the Faith of *Jeſus*, *That they ſhould ſave themſelves from this froward generation*, meaning thoſe ſcoffing *Jews* aforeſaid.

5. Theſe being all of them the Seed of the Serpent, and the Words of the Apoſtles was a Fire that *proceeded out of their mouths*, in the convincing of their Conſciences, that they had crucified the Lord of Life, which made them to gnaſh upon them with their Teeth.

6. Theſe Words of the Apoſtles *was a fire that proceeded out of their Mouths*, according to that Saying of *Peter*, *Acts* ii. where he ſaith, *Now is fulfilled that ſaying of the prophet* Joel, *I will ſhew wonders in heaven above, and tokens in the earth beneath, blood and fire, and the vapour of ſmoke.* Theſe Things ſpoken of by the Prophet *Joel*, was now fulfilled in the Commiſſion of the Apoſtles.

7. That was in thoſe fiery Tongues which ſat upon each of them, which gave them ſuch Wiſdom to interpret the Law and the Prophets, and the Power of working Miracles, ſo that it became as Wonders in Heaven, and Tokens in Earth, and Blood, and Fire, and Vapours of Smoke.

8. And you may ſee the Truth of this, *Acts* ii. 14. whereas *Peter ſtanding up with the eleven, lift up his voice, and expounded the prophecy of* Joel, from the 14th Verſe to the 20th. ſhewing that the Prophecy of *Joel* was now fulfilled in the Commiſſion of *Jeſus*, which is the Commiſſion of the Blood.

9. I would have you the Seed of Faith to take Notice of this, that though the Apoſtles had the Holy Ghoſt, *which ſat upon them as of fire* ; alſo they had an extraordinary Gift, ſo as to ſpeak with other Tongues, and to give the true Interpretation of *Moſes* and the Prophets, and the Power of working Miracles, and all by the Power of the Holy Ghoſt in them.

10. Yet their Commiſſion was not the Commiſſion of the Spirit, though they had the Aſſiſtance of the Holy Spirit in all their Interpretations of Scripture, and in all thoſe Signs and Wonders that they wrought.

11. Yet their Commiſſion was not the Commiſſion of the Spirit, but the Commiſſion of the Blood ; becauſe they were choſen Witneſſes to teſtify againſt the Rulers of the *Jews*, *That this* Jeſus *which they had crucified, was that Son of God.*

12 Which *Moſes* and the Prophets had ſo long propheſied of, and as their Fathers had ſhed the Blood of the Prophets, ſo you their Children have ſhed the Blood of the Son of God, unto which we Apoſtles are choſen Witneſſes.

13. And for that Purpoſe he being aſcended up to Heaven, hath given us the Gift of the Holy Ghoſt to ſpeak with other Tongues, and to ſhew Signs and Wonders before you.

14. Therefore

14. Therefore it may be clear unto you that can diſtinguiſh between Commiſſions, that the Apoſtles Commiſſions was not the Commiſſion of the Spirit, but of the Blood, which did ſignify the *Sun*, even as the Commiſſion of *Moſes* did ſignify the *Moon*.

15. Yet the Holy Spirit was in, and did aſſiſt theſe two Commiſſions with a great viſible Power, yet their Commiſſions was not the Commiſſion of the Spirit, which Power and Authority is inviſible and ſpiritual.

16. Which ſtandeth in the true Underſtanding of the Form and Nature of God before he became Fleſh, and of the Form and Nature of the right Devil before he became Fleſh. But I ſhall ſpeak more of this, when I come to ſhew who thoſe two ſpiritual Witneſſes are, and when I come to treat upon the Commiſſion of the Spirit.

CHAP. XXXV.

1. THerefore I ſhall return to the Matter in Hand, wherein I ſhall ſhew what the Prophet *Joel* did mean, which *Peter* reciteth, *Acts* ii. 20. *And the ſun ſhall be turned into darkneſs, and the moon into blood.*

2. The Sun being turned into Darkneſs, did ſignify the Son of God, anſwerable to that Saying in the *Revelation* of *John*, where he ſaith, *The ſun ſhall be as black as ſackcloth of hair.* Which was only to ſignify, that as the natural Sun in the Firmament was darken'd at the Death of our Lord,

3. So likewiſe there was a Death or Darkneſs upon the eternal God, which was then looked upon but as the Son of God, and it was well for thoſe in that time that could go ſo far as to know that he was the Son of God.

4. And this Sun being turned into Darkneſs, was, as aforeſaid, *Jeſus Chriſt*, which was called *The Son of God*, and this Darkneſs was upon the eternal Spirit that was in him.

5. Becauſe he was offered up unto Death through the eternal Spirit; that is, the eternal Spirit enter'd into Death, and

loſt the ſenſible Knowledge of itſelf for a Seaſon; and this was the Sun turned into Darkneſs.

6. Alſo take Notice of this, that at his Death the natural Sun in the Firmament was darkened, from the ſixth Hour to the ninth Hour; and as the natural Sun was darkened a Matter of three Hours, ſo likewiſe was the eternal Spirit, which was in the Son of God, darkened for three Days and three Nights, not being ſenſible of its own Being for that Seaſon.

7. Alſo thoſe Diſciples of his which were his choſen Witneſſes, their Underſtandings were darkened for that Time, not knowing which Way to turn, until ſuch Time as he was riſen again; and then he opened their Underſtandings, and expounded the Scriptures unto them: And this is the true Meaning of the Prophet *Joel*, where he ſaith, *And the ſun ſhall be turned into darkneſs*; it being a Prophecy of the eternal Spirit entering into Death for a Seaſon.

8. I ſhall alſo give you a Word or two, and ſhew what is meant by the *Moon being turned into Blood:* This Moon here did ſignify the Law of *Moſes:* And the turning of the Moon into Blood, the Meaning is this, that the Profeſſors of the Worſhip of the Law of *Moſes* ſhould turn all that Light which they had by that ceremonial Worſhip which was ſet up by *Moſes*, into Bloodſhed and Murder.

9. Which Light that the Profeſſors had in thoſe Types and Shadows which was uſed in the Law, it was but as the Light of the Moon, in Compariſon of that Light of the Sun which was the Commiſſion that *Chriſt* gave unto his Apoſtles after his Reſurrection and Aſcenſion.

10. For after that the Sun had paſſed through that Darkneſs as aforeſaid, then it did ſhine more brighter than it did before; ſo that it did put the Light of the Moon quite out.

11. That is, the Commiſſion of the Apoſtles which they had from the Son of Righteouſneſs, did ſhine ſo bright, by having thoſe Gifts to ſpeak with Tongues, and to ſhew many Signs and Wonders; ſo that the Worſhip of the Law of *Moſes*, which Worſhip at the beſt was but as the Light of the Moon, was put out.

12. Now

12. Now the Doctrine and Miracles of the Gospel, which was the Commission of the Son, or of the Blood, did shine so bright, that it put the Light of the Moon quite out.

13. That is, the ceremonial Worship of the Law shewing that Righteousness could not be had by the Law, which made the Professors of it, which was the Rulers, to turn Persecutors and Murderers, both of the Son of God himself, and those that were Witnesses unto him; and so they became bloody-minded Men, and never were at Rest but when they were shedding of Blood for Conscience's and Religion's Sake.

14. In this Regard the Moon may be said to be turned into Blood, because the Priests and Rulers of *Israel*, which were the Professors of the Worship of the Law, which did signify the Moon, were turned into Persecution and Blood; as you may clearly see in many Places in the *Acts* of the Apostles. Thus, in short, I have given you what is meant by the Moon being turned into Blood.

15. This Commission of the Apostles, it sat upon each of them as of Fire, and it became as a Fire to both Seeds; it was as a Fire unto the Seed of Faith, warming their Souls in Faith, that works by Love in the Blood of the Son of God, to their eternal Rest and Peace.

16. But on the contrary, it was as a Fire proceeding out of their Mouths unto the Seed of Reason, sealing unto their Consciences the Guilt of the Blood of the Son of God, which should seal them up to their endless Misery, which should be as a Fire bunning in their Consciences to Eternity. So much concerning the Fire that proceeded out of the Mouth of *Jesus*, and the Apostles.

CHAP.

CHAP. XXXVI.

Verſe 6. *Theſe have power to ſhut heaven, that it rain not in the days of their propheſying, and have power over waters, to turn them into blood, and to ſmite the earth with all manner of plagues, as often as they will.*

1. THESE which have Power to do theſe great Things, is thoſe two Prophets aforeſaid, or thoſe two Commiſſions, or thoſe that were impowered by theſe two Commiſſions; therefore I ſhall open unto you that can ſpiritually diſcern what is to be underſtood, *by ſhutting up of the heavens that it rain not, and by turning the waters into blood, and plaguing the earth as oft as they pleaſe.*

2. You may remember that I have ſhewed before, that theſe two Prophets, which ſhould have ſuch Power, were *Moſes* and *Jeſus*, becauſe they were the Heads of thoſe two Commiſſions; and whatſoever wonderful Work or Miracle was acted by thoſe two Commiſſions, it may be ſaid to proceed out of the two Prophets Mouths, though many other Men did act thoſe wonderful Things.

3. Yet they were all acted in theſe two Commiſſions, therefore called but two Prophets; and theſe two Prophets, or theſe two Commiſſions, *ſhould torment them that dwell on the earth.*

4. And their Torment ſhould lye in theſe four Things: *Firſt*, In that Fire ſhould proceed out of their Mouths. *Secondly*, They ſhould ſhut the Heavens, that it rain not. *Thirdly*, They ſhould turn Waters into Blood. *Fourthly*, They ſhould plague the Earth as oft as they will.

5. I have ſhewed you, in the Chapter before, how that Fire proceeded out of their Mouths, and how it proceeded out of the Mouths of thoſe two Commiſſions, namely, the Commiſſion of *Moſes*, which is of the Law, and of the Commiſſion of *Jeſus*, which is of the Goſpel: And now I ſhall come to ſhew how it may be ſaid, that theſe two Prophets ſhould *ſhut the heavens, that it rain not in the days of their propheſying, and the turning of the*

the waters into blood, and plaguing the earth as oft as they pleaſe.

6. I would have you to underſtand that there is a twofold Meaning in this Scripture, as there is in the other; that is, a literal or natural Meaning, and a ſpiritual or heavenly Meaning.

7. Therefore it is that the Revelation of the Spirit doth oftentimes expreſs heavenly and ſpiritual Myſteries, by literal and earthly Expreſſions:

8. So likewiſe there was a real natural ſhutting up the Heavens, that it did not rain for a Seaſon, and a real turning of the natural Waters into Blood, and the ſending of natural Plagues upon the Earth, both upon Man and Beaſt.

9. Becauſe the Reaſon of Man is more capable to comprehend the Miſery that doth enſue upon thoſe natural Plagues, than it is of thoſe Plagues which are ſpiritual; yet thoſe Plagues which are ſpiritual are more intolerable to the Spirit of Man, than the natural Plagues are, where the Spirit of Man is ſenſible; for thoſe natural Plagues are but a Shadow or Figure of that which is ſpiritual, becauſe the one is but for a Time, and the other is for Eternity.

10. Therefore the Shadow or Figure is acted firſt upon this Earth viſibly, and as the Commiſſion of *Moſes* was acted in the natural, as well in theſe Plagues, as in many other Things, which was but as a Type or Shadow of the Things themſelves.

11. Therefore I ſhall ſhew in what Senſe you are to underſtand that the Commiſſion of *Jeſus* did ſhut the Heavens, that it rained not, and turned Waters into Blood, *&c.*

12. But I ſhall firſt ſhew how the Commiſſion of *Moſes* did ſhut the Heavens, that it did not rain, and turn the Waters into Blood, and plague the Earth as oft as he pleaſed; therefore you ſhall find it written, *Exodus* ix. 23. *Moſes* being the Head of that Commiſſion of the Law, and being ſent unto *Pharaoh, he ſtretched forth his rod towards heaven, and the Lord ſent thunder and hail, and the Lord rained hail upon the land of* Egypt.

13. So that it was *Moſes* that ſtretched out his Rod that brought that Rain upon *Egypt*, as a Judgment or Plague upon them, as he did in many other Things.

14. So

14. So likewiſe, in the 33d Verſe of the ſame Chapter, the ſame *Moſes* that cauſed the Heavens to rain, ſo as to be a Plague to the *Egyptians*, he likewiſe had the ſame Power to ſhut the Heavens, that it ſhould not rain: Therefore it is ſaid, that *Moſes went forth from the preſence of* Pharaoh, *and ſtretched forth his hand, and the hail and the rain ſtayed.*

15. So that it may be clear to you that have a ſpiritual diſcerning, that *Moſes* being the Head of that Commiſſion of the Law, had Power to ſhut the Heavens, that it rain not.

16. So *Deuteronomy* xi. 17. *Moſes* ſpeaking before in that Chapter to the People of *Iſrael*, promiſing them that when they did enter into the Land of *Canaan*, that if they did obſerve thoſe Laws which *Moſes* gave them, and not fall to Idolatry, and worſhip falſe Gods, then they ſhould have Rain upon the Earth, which ſhould cauſe the Earth to bring forth Plenty; ſo that their Cattle might have Graſs enough, and the Fruits of the Earth be plentiful; ſo that Man and Beaſt might be ſatisfied with the plentiful Fruits of the Earth, which the Rain ſhould cauſe to ſpring forth.

17. But, on the contrary, if their Hearts were deceitful, and did not walk in the Commandments of God, which *Moſes* gave; that is, if they did not obſerve that viſible Worſhip which *Moſes* ſet up, but turn to worſhip a falſe God, or Idols, as you may read in the 16th Verſe; and ſo by their worſhipping a falſe God, the Anger of the Lord be kindled againſt them, and he ſhut up the Heaven, that there be no Rain, and that their Land yield not her Fruit.

18. Becauſe you may know that it was *Moſes* that ſhut the Heavens, that it did not rain in the Days of his Prophecy, read *Deut.* xxxii. 2. where *Moſes.* ſpeaking in the Verſe before, *Hearken ye heavens, and I will ſpeak, and let the earth hear the words of my mouth; my doctrine ſhall drop as the rain, and my ſpeeches ſhall diſtill as the dew, as the ſhower upon the herbs, and as the great rain upon the graſs.*

19. Here you may ſee what Power the Words of a Prophet are that hath a Commiſſion from God; that the Words of his Mouth, or that Doctrine that is declared by his Mouth, ſhould be *as the drops of rain, or like the dew upon the herbs; or like*

unto

unto thoſe great ſhowers of rain upon the graſs, which ſhould make the graſs and herbs to grow.

20. So, on the contrary, the Words of a commiſſionated Prophet ſhould be of ſuch Power, that it ſhould ſhut the Heavens, that it rain not, ſo that the Graſs and Herbs ſhould wither and die, ſo that Man and Beaſt ſhould periſh for Want of Rain to refreſh the Earth.

21. And this you may ſee, that almoſt all the commiſſionated Prophets under the Commiſſion of the Law had Power to ſhut the Heavens, that it rain not in the Days of their Prophecy.

CHAP. XXXVII.

1. SO likewiſe the 1 *Kings*, xvii. 1. *Elijah ſaid unto* Ahab, *king of* Iſrael, *As the Lord God of* Iſrael *liveth, before whom I ſtand, there ſhall be neither dew nor rain theſe years, but according to my word: ſo that the drought was ſo extream, that the rivers dried up,* as you may read in the 7th Verſe, *ſo that man and beaſt did periſh for want of rain to refreſh the earth; for* Ahab *the king, and* Obadiah, *went through all the land, and unto all the fountains of water, and rivers, to ſee if there were any graſs to ſave the horſes and mules, for they were almoſt ready to periſh,* as you may ſee in the 18th Chapter, and the fifth Verſe. So, in the 10th Verſe, *There was no nation nor kingdom, but the king had ſent unto and ſought for* Elijah; *and when they ſaid he is not here, he took an oath of the kingdom and nations, if they had not found* Elijah.

2. So that you that have any ſpiritual diſcerning may ſee what the Power of a Prophet is, that hath a Commiſſion from God, who, at the Power of his Words, could ſhut the Heavens, that it rain not in the Days of his Prophecy.

3. Obſerve, though the Heavens were ſhut, that it rain not in the Days of their Prophecy, yet it is not to be underſtood that the Heavens ſhould be ſhut all the Days of the Prophets Life, but in ſome Part of that Time wherein they were made Prophets by a Commiſſion from God.

4. Which is only to ſhew the Power of a Prophet, that in the Time of his Commiſſion he hath Power to ſhut the Heavens, that it rain not for ſo long Time as he pleaſe; as you may ſee the Prophet *Elijah* did, where he ſpeaketh as if he had the Authority of a God, when as he ſaith, *There ſhall be neither dew nor rain for theſe years, but according to my word.*

5. So you ſhall find that the Prophet *Eliſha* had Power to ſhut the Heaven, that it rain not, if not to ſhut the Heaven that it ſhould not rain; yet he did that which did ſeem to be a greater Marvel, as you may find in the 2 *Kings*, the third Chapter, concerning that Story of King *Jehoram, the ſon of* Ahab, *king of* Iſrael, *when as the king of* Moab *rebelled againſt the king of* Iſrael, *ſo that the king of* Iſrael *ſent to* Jehoſhaphat, *king of* Judah, *and the king of* Edom, *to aſſiſt him againſt the king of* Moab; *and when they had compaſſed the way ſeven days, they had no water for the hoſt, nor for the cattle that followed them.*

6. Therefore doubtleſs there had been a Drought a long Time before, elſe Water would not have been ſo ſcarce in ſeven Days Time, ſo that the King of *Iſrael* began to be afraid that he, and the other two Kings, and all their Hoſts, would have been famiſhed for Want of Water; and ſo the King of *Moab* would have overcome them, ſo that they themſelves, and all their Hoſts, would have been delivered into the King of *Moab*'s Hands.

7. But the King of *Judah* being a Man that feared God, did enquire *whether there was ever a prophet of the Lord*, as you may find in the 11th Verſe, where one of the King of *Iſrael*'s Servants ſaid, *Yes, there was* Eliſha, *which poured water upon the hands of* Elijah.

8. That is, he waited upon *Elijah*, or held the Baſon of Water while *Elijah* did waſh his own Hands.

9. Then the King of *Judah* was much refreſhed at thoſe Words, ſaying, *That the word of the Lord was with him*; ſo that *Jehoſhaphat* would needs go to ſee *Eliſha*, and to enquire of the Lord by him, and the other two Kings with him.

10. At which the Prophet *Eliſha* did ſharply reprove the King of *Iſrael* for coming to enquire of him, but bade him

go

go and enquire of thoſe prophets which his father Ahab, *and his mother* Jezabel, *did uſe to enquire of, and not to come unto him, that was a true prophet of the Lord; yet nevertheleſs, for the king of* Judah's *ſake, thou ſhalt ſee the wonderful power of God, which, had it not been for him, thou ſhouldeſt not have ſeen my face, nor that great marvel which thou ſhalt now ſee.* And this Marvel which *Eliſha* did ſhew, is ſet down in the 16th and 17th Verſes of this Chapter: *Thus ſaith the Lord by the mouth of* Eliſha, *Make this valley full of ditches; for thus ſaith the Lord, Ye ſhall neither ſee wind, nor ſee rain, yet the valley ſhall be filled with water, that ye may drink, both ye and your cattle.* Yet doth the Prophet *Eliſha* count this great Marvel, in giving them Water for themſelves and their Cattle, but a ſmall Thing, in Compariſon of his delivering the *Moabites* into the King of *Iſrael*'s Hands; as you may ſee in the 18th Verſe.

11. So that there was not only a Power in the Prophet *Eliſha* to ſhut the Heavens, that it rain not in the Days of his Prophecy, but there was a Power in his Words to make Water come out of the Earth, even as there was Power in *Moſes* to command Water to come out of the Rock.

12. So that you that have any ſpiritual Underſtanding may ſee, that theſe Prophets did ſhut the Heavens, that it rained not.

13. I might name many more Places of Scripture to this Purpoſe, as that Place in the ſecond Book of *Samuel*, i. 21. concerning *Samuel*'s Prayer, *that there might be no rain nor dew upon the mountains of* Gilboa. So *Iſaiah* v. 6. So the Prophet *Jeremiah*, and *Amos*, iv. 7. and the Prophet *Zachariah*, xvii. 18. Therefore it is ſaid by the Prophet *Zachariah*, that *all thoſe that would not come up to worſhip the God of* Iſrael *ſhould have no rain, and that ſhould be the plague which ſhould come upon them.*

14. So that you may ſee that all the Prophets that were under the Law had Power, either little or much, in one Kind or other, to ſhut the Heavens, that it rained not.

15. Only I would have you to underſtand this, that though the Commiſſions of the Prophets did differ one from another

in many ſeveral Particulars, yet the Commiſſion is counted by the Revelation of the Spirit but one Commiſſion.

16. And though there was many Prophets, yet are they counted by the Revelation of the Spirit but one Prophet, or one Commiſſion.

17. Which Prophet was *Moſes*, he being the Head of that Commiſſion of the Law; therefore it is ſaid, *that the law was given by* Moſes.

18. And ſo it may be ſaid, that all thoſe Prophets that were commiſſionated under the Law of *Moſes* make up but one Prophet.

19. And ſo it may be ſaid that *Moſes* was one of thoſe two Prophets which did ſhut the Heavens, that it rained not in the Days of his propheſying.

CHAP. XXXVIII.

1. ALSO theſe two Prophets *ſhould have power to turn water into blood, and to plague the earth with all manner of plagues as often as they will:* Now, as I ſaid before, that as there was a natural ſhutting up of the Heavens that it rain'd not, ſo likewiſe there was a natural turning of the Waters into Blood, and that was in the Commiſſion of *Moſes*, which was of the Law, as aforeſaid.

2. Therefore in the Commiſſion of *Moſes* and the Prophets, you may read that the natural Waters was turned into Blood, as you may ſee, *Exodus* iv. 9.

3. In this Place the Lord doth as it were make Trial of *Moſes*, and ſhewed ſome Signs unto *Moſes* himſelf, whereby that *Moſes*'s Faith might be more exercis'd and ſtrong, when as he ſhould come to put it in Execution in the Land of *Egypt*.

4. Therefore you may read in the Verſe before, how God *did turn the rod into a ſerpent*, and *Moſes's hand unto a leproſy*, and the third Sign, he ſhould *take ſome waters of the rivers, and pour it out upon the dry land, and it ſhould become blood:* Thus was God pleaſed to ſhew three Miracles unto *Moſes*, to ſtrengthen

ſtrengthen his Faith in God, that when *Moſes* ſaw that he could do theſe three Miracles, his Faith grew ſtrong in the Lord, ſo that he had Faith to believe that he could do many more, even as many as the Lord ſhould require of him.

5. This Sign which *Moſes* did before he went to *Pharaoh*, which was but a little Quantity of Water out of the River which was turned into Blood, was but a Reſemblance of that great Power that he ſhould have, in that he ſhould ſmite the whole River, and it ſhould be turned into Blood, as you ſee, *Exod.* vii. 17. ſo Verſe 19. *The Lord commanded* Aaron *to ſtretch forth his rod over the ſea upon the waters of* Egypt, *and upon their ſtreams, and upon their rivers, and upon their ponds, and upon their pools of water, and upon their veſſels of wood, and their veſſels of ſtone, ſo that all the waters which were in the rivers, and in all ponds or veſſels, were turned into blood, ſo that the fiſh did ſtink, neither could man nor beaſt drink of the waters any-where for a ſeaſon, becauſe they were all turned into blood:* I might quote many more Places in the Prophets, and that of *Iſaiah*, v. 6. and *Jeremiah* iii. 3. and ſo in *Amos* and *Zechariah*, and many more of the Prophets under the Commiſſion of the Law, which had Power to ſhut the Heavens that it rained not, and to turn the Waters into Blood.

6. But becauſe *Moſes* was the Head of that Commiſſion, therefore they are all counted by the Revelation of the Spirit but one Prophet.

7. So that it may be clear to you that underſtand the Nature of a Commiſſion, that *Moſes*, and that Commiſſion which he was the Head of, was one of thoſe two Prophets which had Power, and did ſhut the Heavens, that it did not rain in the Days of his Propheſy, and did turn the Waters into Blood, and plague the Earth at his Pleaſure.

8. Only take Notice of this, that his Commiſſion and Power was for the moſt Part external and natural, and had natural Effects.

CHAP.

CHAP. XXXIX.

1. BUT *Jeſus*, he being the Head of the Commiſſion of the Goſpel, his ſhutting up of the Heavens that it rain not, and his turning of Waters into Blood, was of a more ſpiritual Nature.

2. Becauſe the Commiſſion of the Goſpel was of a more ſpiritual Nature than that of the Law; therefore you ſhall find that the Apoſtle's Declaration and Worſhip was more ſpiritual than their Worſhip was, which was of the Law.

3. Becauſe the Commiſſion of *Jeſus* which he gave to his Apoſtles, was the Commiſſion of the Blood, and the Commiſſion of *Moſes* was the Commiſſion of the Water, which was afterwards turned into Blood, as I ſhall make it appear in the following Diſcourſe.

4. But firſt I ſhall ſhew how it may be ſaid that the other Commiſſion did ſhut the Heavens, that it did not rain in the Days of their Propheſy.

5. Therefore you ſhall find it written, *Hebrews* vi. 7. the Apoſtle there ſpeaking of the Earth that receiveth in the Rain, doth bring forth Fruit, which is the Bleſſing of God, yet this Bleſſing is but natural, which is common to all other Creatures as well as Man.

6. Yet the Apoſtle doth bring this as an Alluſion to ſet forth the Doctrine of the Goſpel, that it ſhould become as the Drops or Showers of Rain upon the Heart of Man, which ſhould cauſe thoſe Fruits of Love, Peace, Faith and Patience, which are thoſe ſpiritual Fruits or Bleſſings of God, and theſe Bleſſings or Fruits ſhould be brought forth by that Doctrine of the Commiſſion of *Jeſus*, which ſhould be as the Showers of Rain upon the earthy Heart of Man.

7. So in *James* v. 7. there *James* doth exhort thoſe Believers of the Goſpel that they ſhould be patient, and wait for the coming of the Lord again, *even as the huſbandman doth wait for the fruits of the earth, for the huſbandman hath long patience, waiting for the former and the latter rain.*

8. Knowing within himſelf, that if there be but Rain in due Seaſon, that the Harveſt and the Fruits of the Earth will come forth

forth in their Seaſons, which doth make *the huſbandman to wait with patience for the former and latter rain.*

9. So likewiſe is it with the Doctrine of the Goſpel of *Jeſus*, it is like the *former and the latter rain*, which doth cauſe thoſe Fruits to ſpring forth as aforeſaid; therefore it is that *James* doth adviſe the Believers in their Time to be patient, and ſettle their Hearts, for the Coming of the Lord draweth near.

10. As if he ſhould ſay, You have the ſame Ground to wait patiently for the Coming of the Lord, which will come when the Harveſt is ripe, as ſure as the Huſbandman's Harveſt is every Year.

11. And all the Showers of Rain doth cauſe the Fruits of the Earth to bring forth plentifully, to the great Comfort of the Huſbadman, ſo likewiſe ſhall the Doctrine of the Goſpel be *as the former and the latter rain* upon your ſouls.

12. Which ſhall cauſe much Fruit of Peace, and Joy, and Faith, and Love, which is the Fruits of the Spirit; which, if you have but Patience in your Souls, you ſhall have the Doctrine of *Chriſt* preached unto you, which ſhall be as the former and the latter rain.

13. Which ſhall cauſe the Fruits of the Spirit to increaſe in you, whereby you ſhall be ſatisfied, and patiently wait for the Coming of the Lord, which draweth near. So *James* v. 17. *James* there ſpeaking before unto the Believers, exhorting of them, that if any of them were ſick, that they ſhould ſend for the Elders of the Church, and they ſhould pray for them.

14. So he doth further ſhew what the Power of Prayer was; therefore he ſaith, *the prayer of faith ſhould ſave the ſick, and the prayer of the righteous ſhould avail much, if it be fervent.*

15. Therefore *James* doth quote that Place concerning *Elijah* praying that there ſhould be no Rain, and then he prayed again, and there was Rain.

16. Which was only to ſet forth the Power of Prayer in a Prophet, according to the Tenor of his Commiſſion.

17. And as it was the Tenor of his Commiſſion to ſhut the Heavens in the Natural by his Doctrine and Prayer, even ſo was the Doctrine and Prayer of the Elders according to the Tenor

Tenor of their Commiſſion, which they received from the Apoſtles laying on of their Hands.

18. And this Doctrine and Prayer of theirs, was as the Showers of Rain upon the Believers of that Commiſſion, which did cauſe their Souls to be that good Ground, which ſhould bring forth good Fruit of Peace, Joy, Love, Faith, and Patience, and all other Fruits of the Spirit.

19. Which ſhould grow plentifully in them by that Doctrine of the Apoſtles, *which was as the former and the latter rain.*

CHAP. XL.

1. BUT on the contrary, as the Doctrine and Prayer of the Commiſſion of *Jeſus* was the Showers of Rain unto the Believers of it, ſo likewiſe, it did ſhut the Heavens, that it rained not upon the Unbelievers.

2. Neither could they bring forth any good Fruit, for want of that Dew of Heaven to water their Souls, which was poured out by the Commiſſion of the Goſpel.

3. Which was the Commiſſion of the Blood, which had Water of Life in it, which ſhould cauſe the Fruit of the Spirit for to grow up in the Aſſurance of eternal Life.

4. But as for the Unbeliever, the Seed of Reaſon, this heavenly Rain ſhould be ſhut up from raining upon that Seed.

5. Becauſe they are that Ground which beareth Briars and Thorns, who are to be reproved, and is near unto Curſing, *whoſe end is to be burned*, as you may ſee, *Hebrews* vi. 8. the Apoſtle ſpeaking in that Chapter before, as if this Doctrine of *Chriſt* had been poured out upon them, whereby ſome of them did ſeem to have been enlightned, or watered with the Dew of Heaven; but that Ground was dry, and brought forth nothing but Thorns and Briars, which Fruit that they brought forth, was fit for nothing but Curſing and Burning.

6. And if you look but at the Beginning of the Chapter, you may ſee what thoſe Thorns and Briars were, which was fit for nothing but to be burned; and theſe Thorns and Briars, which

which this Seed of Reaſon brought forth, was in that after they had made ſome Progreſs in the Doctrine of the Goſpel, and did ſeem to be enlightned, and to taſte of the good Word of God.

7. Which was as the Drops of Rain, and did pretend that they had taſted of the good Word of God, and the Powers of the Life to come; and yet for all this, they came to fall away, and to queſtion the Foundation, or the Doctrine of *Chriſt* which the Apoſtles had laid down, *That whoſoever did repent and belive the goſpel*, with many other Principles of Doctrine which the Apoſtles did lay down as neceſſary to Salvation unto all thoſe that did believe, as you may read in the 1ſt and 2d Verſes.

8. But theſe the Seed of Reaſon, which did ſeem for a Time to be very much enlightned, ſo as to receive the Doctrine of the Apoſtles, as the Showers of Rain, which made them ſeem to bring forth good Fruits of Faith and Love.

9. But inſtead thereof, they brought forth Thorns and Briars, that is, inſtead of Faith and Stedfaſtneſs in the firſt Principles of their Doctrine concerning *Chriſt*'s Death and Reſurrection, they brought forth Unbelief, and queſtioning that Doctrine which they formerly did profeſs.

10. And inſtead of love to it, and ſpeaking for it, they did envy and deſpight againſt it.

11. Theſe was thoſe Thorns and Briars which was fit for nothing but to be curſed and burned; and theſe were thoſe that were uncapable of receiving in the Rain unto their Souls.

12. That is, they were uncapable to receive any Refreſhings of Spirit from the Doctrine of *Chriſt*, which doth refreſh the Mind of Man, even as the Rain doth the Earth.

13. And doth cauſe the Mind of Man to bring forth Fruits of Righteouſneſs, which yieldeth Peace, even as the Rain doth cauſe the Earth to bring forth Fruit unto the Comfort of him that doth dreſs it.

14. But as for the Seed of Reaſon the Devil, which is that Ground that doth bring forth Thorns and Briars, which is fit for nothing but the Fire.

15. Therefore there ſhall be no Showers of Rain ſhall flow from that heavenly Doctrine upon the Seed of Reaſon, but

they ſhall grow dryer and dryer, ſo that they may be the more fit for that eternal Fire which cannot be quenched.

16. And thus hath the Commiſſion of *Jeſus* ſhut up the Heavens, that it rained not in the Days of that Commiſſion of the Goſpel, which was the Commiſſion of the Blood.

17. So likewiſe it was the Exhortation of *James* to the Believers of his Doctrine, *That they ſhould wait in patience for the coming of* Jeſus, *even as the huſbandman doth for the former and latter rain.*

18. But as for the Seed of Reaſon, he is ſo far from adviſing them to wait for the coming of the Lord, ſo as to be any Refreſhment unto their Souls, but rather that all thoſe Motions of Peace which doth ariſe in them from theſe natural and earthly Things, might be turned into Wrath and Vengeance.

19. So that no ſpiritual Peace might be rained down upon them, but rather that God would rain down that eternal fiery Vengeance upon them.

20. Becauſe they had put their Truſt in Riches, whereby they did exerciſe Oppreſſion, that they themſelves might live in all Manner of earthly Pleaſures, and to exerciſe Murder for Conſcience Sake.

21. Therefore *James* doth accuſe them of *putting the juſt to death*, meaning the Lord *Jeſus*, but giveth his Brethren an Exhortation to *be patient, and wait for the coming of the Lord, even as the huſbandman doth for the rain.*

22. That the Lord will come quickly, and recompenſe them with the Poſſeſſion of his eternal Joys, of which they had the Dew of Heaven to refreſh their Souls before by that Doctrine of *Jeſus, which was as the former and the latter rain.*

23. So on the contrary, he ſhall give the Seed of Reaſon the Poſſeſſion of their endleſs Miſery, according to their Oppreſſion and Murder; becauſe the Heavens were ſhut, that it ſhould not rain upon the Seed of the Serpent, which is the Devil.

24. That is, the Doctrine of the Apoſtles ſhould not water their Spirits, ſo as to make any good Fruit of ſpiritual Peace or Love to come forth from them, becauſe the Dew of Heaven ſhould not ſink into their Hearts, no more than the Rain doth into a Stone.

25. But

25. But all those Fruits which they bring forth, is but as Thorns and Briars, fit for nothing else but for the Fire.

26. For what is Oppression and Murder for Conscience Sake fit for, but for that eternal Fire which shall never be quench'd? And this was the shutting of the Heavens, that it did not rain in the Commission of the Blood, which was the Commission of *Jesus*, he being the Head of it.

CHAP. XLI.

1. IN the next Place, I shall unfold what is meant by the Commission of *Jesus*, *turning the waters into blood.*

2. You may remember before, how the Commission of *Moses* did turn the natural *waters into blood*, because his Commission was the Commission of the Law, which did signify Water.

3. Therefore this Power, and all those that were under that Commission, did for the most Part consist of natural Signs and Wonders, because the Law was given to Reason, therefore Reason can better be convinced with natural and visible Signs and Wonders, than it can with that which is more spiritual and invisible.

4. Therefore the Commission of the Blood, which is the Commission of *Jesus*, doth turn the Waters into Blood after another Manner than *Moses* did; so that none but he that can see with a spiritual Eye of Faith, can understand the spiritual Meaning of the Commission of *Jesus*, how it may be said that his Commission did turn the Waters into Blood. Therefore you may read, 1 *John*, v. 6. where it is thus written, *This is that* Jesus Christ *that came by water and blood, not by water only, but by water and blood.*

5. This Water and Blood was the two Commissions; that is, the Law and the Gospel.

6. The Law was the Water that he came by, and the Blood was the Gospel.

7. Why is it said that he came by Water? Because he came to fulfil the Law, which did signify the Water; not

that the Law was written in his Nature, for if the Law had been written in his Nature, he would never have been able to fulfil the Law.

8. And if he had, it would have extended no further than for himself; then all the Seed of *Adam* would have been in Danger of being damned to Eternity, except they could every one in particular have kept the Law.

9. Therefore it is said that he came by Water; that is, he came by the Law of *Moses*; that is, he came to perform it, and to fulfil whatsoever was written in the Law of *Moses*.

10. Therefore saith the Scripture, *He was made under the law*; that is, he was made to perform it in every Tittle, and to suffer the Pains of that Death which the Law had laid upon all the Seed of *Adam*, which was Death eternal, which all the Seed of *Adam* must have suffered, if so be that the eternal Spirit itself had not passed into Death, and through Death, whereby he came to destroy him that had the Power of Death, which is the Devil.

11. That is, the moral Law was written in the Nature of Reason, and so had Death written in it, so that Death being the First-born of the Law, it went forth as a Conqueror of all Life, both in God and Man.

12. Therefore you may see how powerfully Death went on in the First-born of the Devil, which was *Cain*, when he slew righteous *Abel*.

13. And that Law of Death was written in the Angel's Nature, but could not be brought forth until the Angel's Spirit and his spiritual Body did become natural or mortal, then Death went on conquering.

14. Only that Promise of God to *Adam*, *that the seed of the woman should break the serpent's head*: This Promise did put a little Stop to him that had the Power of Death, which is the Devil.

15. But yet it went on conquering and reigning over all Life, as the Apostle saith, *Death reigneth over all from* Adam *until* Moses: and so it did from *Moses* until *Jesus* did suffer Death.

16. Therefore it is said when *Jesus* was put to Death, *that he was offered up through the eternal Spirit*: That is, there was nothing

nothing could conquer or overcome Death, but the eternal Spirit only.

17. Therefore it is ſaid in Scripture, *In that he died, he died unto ſin*: That is, he died to ſatisfy, or to overcome Sin, or to overcome Death, which Sin did produce.

18. Therefore it is ſaid in Scripture, *O death, I will be thy death*; ſo that nothing could be Death's Death but that which was the eternal Spirit of all Life, and he could not kill Death but by his eternal Spirit of Life, entering or ſubmitting unto Death itſelf.

19. And ſo the eternal Spirit quickening again into Life, did conquer over Sin, Death and Hell, which could not be but by the Death of the eternal God.

20. Therefore when *Chriſt* died, it was God that ſuffer'd Death, and not a meer Man, nor the meer Manhood of *Chriſt*, as it is vainly imagin'd by the Reaſon of Man.

21. Therefore that Blood of *Chriſt* that was ſpilt, was the Blood of God, becauſe that Life in the Blood was the Soul of the eternal God.

22. Therefore it is ſaid in Scripture, *that he poured out his ſoul unto death*: That is, the very Soul of God, which was the eternal Spirit, which gave Life unto every Creature, and was all Life in itſelf, did pour out his own Soul unto Death: Therefore it was that *Chriſt* ſaid, *I have power to lay down my life, and have power to take it up again: no man takes it from me, I lay it down of myſelf*. And this Life of his was laid down unto Death; that is, it muſt enter into Death, and paſs thro' Death, before it could ſee eternal Life again.

23. To this great Myſtery of God becoming Fleſh, the Tongue of Men or Angels cannot unfold the Secretneſs of it.

24. Therefore you that have Faith may be ſatisfied in what can be revealed by your Fellow-Creature.

CHAP.

CHAP. XLII.

1. AGAIN it is said in Scripture, *That out of the sides of* Christ *there came forth water and blood*, which was only to signify the Law and the Gospel.

2. And the Law of *Moses* was one of those three that should bear Record on Earth, and his Record was that of the Water which should be turned into Blood by the Commission of the Gospel, which was the Commission of the Blood.

3. So that there was now no more Righteousness to be had by the Law, because the Righteousness of the Law was now turned into Blood; that is, all those that had Faith in the Blood of *Christ*, that Righteousness which they had of the Law, which was as pure Water unto their Souls that were obedient unto it, is now turned into Blood, because there is no true Righteousness now to be had but Faith in that Blood of *Christ*.

4. So that Faith in that Blood is like unto pure Water, because it is the Righteousness of Faith, which is as pure Water of Life; and this is turned into the Blood of *Jesus*.

5. Therefore it is said, *Let your hearts be purified by faith in the blood of the Lamb:* So that the Righteousness of Faith is as pure Water in the Spirit of Man, yet it must be turned into Blood, and so doth cause the Vertue of the Blood of *Christ* to be sprinkled upon the Consciences of those that do believe.

6. Likewise the Waters of the Seed of Reason are turned into Blood, because the Professors of the Law of *Moses*, which was that Record of Water, were so moved with Envy, that Righteousness could not be had by the Law, that all their Water was turned into Blood; that is, they did not care how they persecuted or put to Death, that brought any other Commission, or Righteousness, but that Commission and Righteousness that *Moses* brought.

7. So that all that Peace which they had from the Righteousness of the Law, which was as pure Water unto their Souls before, is now all turned into Blood, and instead of having the Blood of the Son of God to sprinkle their Souls to their eternal Peace, they had his Blood to drink.

8. So

8. So they had the Blood of moſt of his Diſciples to drink, but never could get their Thirſts quenched, becauſe the Waters of their Souls was turned into Blood, which was always burning in their Conſciences.

9. Becauſe the Guilt of that Blood of the Son of God had turned all the Waters of their Souls into Blood, ſo that they could not look for one Drop of cold Water of eternal Life, to cool the Tongue of their Conſciences; and this is the true ſpiritual Meaning of the *Revelation* of *John*, concerning the turning of Waters into Blood.

10. And whereſoever you read in Scriptures of the Moon being turned into Blood, it is meant of the Law of *Moſes*, becauſe the Moon doth ſignify that Light which the Commiſſion of the Law did hold forth; which Light was but as the Light of the Moon, becauſe it was but a watry Light in Compariſon of the Light of the Goſpel.

11. Which was the Commiſſion of the Son or the Blood, and therefore it was that the Profeſſors of the Righteouſneſs of the Law, which was but the Record of Water, was turned all into Blood, either to their everlaſting Comfort, or to their endleſs Miſery. So much concerning the turning of the Waters into Blood.

CHAP. XLIII.

1. AND as for their plaguing the Earth as oft as they pleaſe, it is not a Thing much material to be treated upon, becauſe there is no Difficulty in the Words.

2. For every one doth read how that *Moſes*, he being the Head of that Commiſſion of the Law, and wherein he did plague *Pharaoh* and the Land of *Egypt* at his Pleaſure; and ſo he did *Iſrael*, when as they were diſobedient unto that Worſhip which was ſet up by him.

3. And this Power did remain in all the Prophets under the Law, either little or much, or in one Kind or other, as you may read almoſt in all the Books of the Prophets.

4. For

4. For the *Revelation* of *John* doth ſpeak of ſome particular eminent Actions for all, becauſe they were acted in and by ſuch a Commiſſion.

5. So likewiſe there was many ſore Plagues upon the Earth in the Time of the Commiſſion of *Jeſus*, as well as there was in the Commiſſion of *Moſes*.

6. Therefore it is that *Chriſt* doth foretel what great Plagues ſhall come upon the Earth, as Famine, Peſtilence, and Sword, with many other fearful Things, which ſhould be acted in the Time of the Commiſſion of the Goſpel, after he was put to Death; and theſe were thoſe Plagues which the *Revelation* of *John* did mean, that the two Prophets ſhould plague the Earth with.

7. That is, the Commiſſion of *Moſes* and the Commiſſion of *Jeſus* ſhould plague the Earth with all Manner of Plagues as oft as they will.

8. It may well be ſaid all Manner of Plagues, becauſe there was both natural Plagues and ſpiritual Plagues upon the Earth, therefore called all Manner of Plagues: And this did *John* ſpeak as with Relation to thoſe two Commiſſions of *Moſes* and *Jeſus*, being the two Heads of them, therefore called, by the Revelation of the Spirit in *John*, the two Prophets that tormented them that dwell upon the Earth.

CHAP. XLIV.

1. BEFORE I come to treat upon the ſeven Verſes in Order, I ſhall interpret ſome Sayings of *Chriſt* concerning *John* the *Baptiſt*, which is ſaid *to be the greateſt prophet that was born of woman, yet he that is leaſt in the kingdom of heaven, is greater than he.* The Meaning of *Chriſt* in thoſe Words is this, that he which is inveſted with the leaſt Meaſure of the Gift of the Holy Ghoſt, ſo that it be but a Commiſſion, he may be ſaid to be greater than *John* the *Baptiſt*.

2. Though

2. Though *John* the *Baptiſt* was the laſt Prophet of the Law, and the Fore-runner of *Chriſt*, which was the Head of the Commiſſion of the Goſpel; therefore called, *The greateſt prophet that was born of woman.*

3. Yet, *He that is leaſt in the kingdom of heaven, is greater than he*, becauſe *Chriſt* was that Kingdom of Heaven himſelf; and he that ſhould have but the leaſt Share in the Commiſſion of the Goſpel, which he ſhould give, ſhould be greater than *John* the *Baptiſt*.

4. And this is clear from that Saying of *John* the *Baptiſt*, unto the *Jews*, *Repent, for the kingdom of heaven is at hand*, which Kingdom of Heaven was no other but the Perſon of *Jeſus*, and that Commiſſion of the Goſpel, which ſhould be given by him.

5. So *Matt.* xi. beginning at the 9th Verſe, *Chriſt* ſaith unto the *Jews*, ſpeaking of *John* the *Baptiſt*, *What went you out to ſee, a prophet? yea, more than a prophet.* He was more than a Prophet, becauſe he was the Meſſenger *to prepare the way of the Lord, and to make his paths ſtrait*, according to that Saying of the Prophet; therefore *Chriſt* ſaith in the 11th Verſe, *Among them that were born of women, aroſe there not a greater than* John *the* Baptiſt, *notwithſtanding he that is leaſt in the kingdom of heaven, is greater than he.*

6. Which is clear, that the Meaning of *Chriſt* is, that he that hath the leaſt Meaſure of the Commiſſion of the Goſpel, is greater than he; for the Commiſſion of the Goſpel is called *the kingdom of heaven*; therefore it is ſaid in the 12th Verſe, *From the time of* John *the* Baptiſt *until now, the kingdom of God ſuffered violence, and the violent take it by force.*

7. As if *Chriſt* ſhould ſay, as ſoon as ever *John* the *Baptiſt* began for to preach, that *the kingdom of God was at hand*, which Kingdom of God was the *Meſſiah*, or the Commiſſion of the Goſpel, which was given by *Jeſus Chriſt*, according to that Saying of *John*, *I baptize you with water, but he that cometh after me ſhall baptize you with the Holy Ghoſt and fire.*

8. The Meaning is this, that *Jeſus Chriſt* was the Kingdom of God, and the Commiſſion of the Goſpel, which would be given by him, which is called the Kingdom of Heaven; this is that which ſhould ſuffer Violence, by the Oppreſſion which

it ſhould meet withal by the Profeſſors of the Law of *Moſes*, and this was in thoſe Scribes, and Phariſees, and Sadducees, which came to *John*'s Baptiſm.

9. Thoſe were they that were called the Violent, which took the Kingdom of Heaven by Force; for theſe Scribes and Phariſees were always laying wait to intrap *Jeſus*, which was the Kingdom of God, to take or catch him in his Words; till at the laſt, when his Time was come, the Violent did take him by Force, and put him to Death; and this Suffering of his did begin as ſoon as ever *John* the *Baptiſt* came, *preaching in the wilderneſs of* Jury.

10. Again, you may read, *Matt.* xxi. 43. where *Chriſt* ſpeaking to thoſe *Jews* aforeſaid, ſaith, *Therefore I ſay unto you, the kingdom of God ſhall be taken from you, and ſhall be given to a nation which ſhall bring forth the fruits thereof:* And this Kingdom of God was his own Perſon, which was *that ſtone which the builders did refuſe, and is now become the head of the corner*, as you read in the Verſe before.

CHAP. XLV.

1. SO that it may be clear to you that ſee by the Eye of Faith, the Meaning of *Chriſt* was, that the Kingdom of God ſhould be taken from thoſe Chief Prieſts, Scribes, and Elders of the *Jews*, and ſhould be given unto the Gentiles, which were Publicans and Sinners, in compariſon of the Scribes and Phariſees, which had the Righteouſneſs of the Law in them.

2. And now the Commiſſion of the Goſpel, which was the Kingdom of Heaven, ſhould be taken from them, and given to a Nation that would bring forth better Fruit: That is, to a Nation which ſhould believe the Doctrine of the Apoſtles, concerning the Death and Reſurrection of *Chriſt*, which was the Kingdom of God.

3. And that you may know, that this is the true Meaning of *Chriſt*'s Words, read *Matt.* xxi. 28. where *Chriſt* putteth forth that Parable to the Chief Prieſts and Elders of the People,

ple, concerning a certain Man, *which had two ſons, and he commanded the one to go into the vineyard and work, and he ſaid, and would not; yet afterwards repented, and went: and the ſecond anſwered, and ſaid, I will go, yet did not: ſo that he that ſaid he would not, and yet did, was more juſtified than the other that ſaid he would, but did not.*

4. Now theſe two Sons were the *Jews* and the Gentiles: For it was the *Jews* which did promiſe to work in the Vineyard, that was, in the Commiſſion of *Moſes*, by promiſing, Whatſoever ſhould be commanded by *Moſes* concerning the Worſhip of God, they would do it; yet as ſoon as ever *Moſes* his Back was turned, they fell from that Worſhip which *Moſes* ſet up, to the Work of Idolatry.

5. Alſo *Moſes* and the Prophets did prophecy until *John*, of the *Meſſiah*, which was the Kingdom of God, as aforeſaid, which Prophecy was given only to the Nation of the *Jews*. And they thought that they could have interpreted the Law and the Prophets, ſo as to have known the true *Meſſiah* when he was come: So that they might have entered into the Kingdom of Heaven, by receiving the Meſſage of *John* the *Baptiſt*, which bad them *repent, for the kingdom of heaven was at hand.*

6. That is, the true Saviour, which the Prophets had foretold of, was at Hand, which did bring glad Tidings of Salvation, which is the *Goſpel of Peace*, which is the Kingdom of Heaven; becauſe the Belief of it gives a Man the Aſſurance of eternal Life.

7. So that it may be clear, that the Rulers of the *Jews* was that Son which ſaid *he would go and work in the vineyard, but did not.*

8. And the Gentiles was that Son which ſaid *he would not work in the vineyard, yet afterwards repented, and did go*; which Work was to believe in the Son of God, according to that Saying of Scripture, *This is the work of God, that ye believe in his Son.*

9. Therefore you ſhall find it written in the 31ſt Verſe, *Publicans and the harlots go before you into the kingdom of God*; becauſe they have Faith in the Saviour of the World, by the Preaching of *John* the *Baptiſt*, as you may read, Verſe 32.

10. *For* John *came unto you*, meaning the *Jews*, *in the way of righteouſneſs, and ye believed him not; but the publicans and harlots believed him: and ye, though you ſaw it, were not moved with repentance, that afterwards you might believe him.*

11. For inſtead of working in the Vineyard, by the Obedience of Faith, they went altogether to the contrary, even to perſecute and kill the Lord of Life; therefore the Goſpel of Peace, which was the Kingdom of Heaven, it ſhould be taken from the Rulers of the *Jews*, and given to the Gentiles that ſhould bring forth better Fruits: *For the righteouſneſs of faith* is better Fruits than *the righteouſneſs of the law.*

12. For the Gentiles were but Publicans and Harlots in the Account of the *Jews*; therefore you may remember what the proud Phariſee ſaid, *I thank God I am not like this publican*, which was looked upon by him to be a great Sinner; and ſo were all the *Gentiles* looked upon by the Rulers of the *Jews*.

13. Therefore it is ſaid in Scripture, *I will provoke them to jealouſy by a fooliſh nation*; that is, a fooliſh, ignorant, idolatrous Nation, which ſhould receive the Faith of the Goſpel of *Jeſus*, which is the Kingdom of Heaven.

14. Which muſt be taken from the Rulers of the *Jews*, as aforeſaid, and given to the Gentiles, which were a Nation looked upon by the *Jews*, to be a People unfit to bring forth Fruits of Faith toward God, which is better Fruits than theirs of the Law, to whom the Kingdom of God was firſt preached by *John* the *Baptiſt*, which was the laſt Prophet of the Law, and ſo of that Commiſſion, and the firſt Bringer in of the Commiſſion of the Goſpel, in that he was the firſt that did uſe that Ordinance of Baptiſm with Water, which did belong to the Commiſſion of the Apoſtles, ſo long as that Commiſſion ſtood in Force.

CHAP.

CHAP. XLVI.

Verſe 7. *And when they have finiſhed their teſtimony, the beaſt that cometh out of the bottomleſs pit, ſhall make war againſt them, and ſhall overcome them, and kill them.*

1. YOU may remember how I have ſhewed before what thoſe two Prophets were, and their Power: In the next Place, I ſhall open, by the Revelation of the true Spirit, what this Beaſt is that doth aſcend out of the bottomleſs Pit, and what is meant by the bottomleſs Pit.

2. This Beaſt, I declare, is the Spirit or Seed of Reaſon in Man; and the bottomleſs Pit is the Imagination which the Spirit of Reaſon liveth in, or that floweth from the Seed.

3. And the Imagination of Reaſon may well be called *a bottomleſs pit*, becauſe it can find no Beginning of itſelf, nor no End; neither can it find out how God ſhould come to be.

4. And from this Imagination, Reaſon doth think that his Spirit or Life to be of the ſame eternal Eſſence and Life as God is of.

5. But it being but a Lye, and not Truth, it is unſatisfied, and always afraid of eternal Damnation; for there is nothing but Truth can ſatisfy.

6. Neither can there be any Foundation for the Motions of a Spirit to ſtand upon, but Truth; neither in Things natural, nor in Things ſpiritual.

7. For Imagination is not certain, nor ſatisfied, though it doth imagine that which is true; becauſe it is not ſure his Imagination is, or will be true.

8. Therefore the Imagination of Reaſon, is compared to *a bottomleſs pit*, it having no Bottom to ſet his Feet upon, nor no Top to hang his Hands on.

9. It cannot deſcend ſo low into Hell, as to find any Bottom; neither can it aſcend ſo high up to Heaven, as to find any Top.

10. That is, the Imagination of Reaſon cannot find out what God is, which is Heaven; nor what the right Devil is, which is Hell; and this is that bottomleſs Pit, which the Beaſt,

Beaſt, which is the Spirit of Reaſon, *doth aſcend out of, and make war with the two prophets, and the believers of them.*

11. This is that bottomleſs Pit ſpoken of *Rev.* xx. 3. and *Rev.* xi. and 7. and that Satan or Dragon, which the Angel caſt into the bottomleſs Pit, was no other but the Spirit of Reaſon, which is called a Beaſt.

12. That Angel that had the Key of the bottomleſs Pit was *Chriſt*; he being the Angel of the Covenant of Grace, or of the Commiſſion of the Goſpel.

13. He ſhut Satan up in the bottomleſs Pit for a thouſand Years, and after the thouſand Years were expired, he ſhould be let looſe, to deceive the Nations. Now this Satan, or Dragon, was the Spirit of Reaſon, as aforeſaid, which was ſhut up in the bottomleſs Pit for a thouſand Years, and then to be let looſe for a Seaſon, to deceive the Nations.

14. This thouſand Years of Satan's being ſhut up in the bottomleſs Pit, it was during the Time of the Apoſtles Commiſſion, which did laſt a Matter of three hundred Years; in which Commiſſion was thoſe ten Perſecutions, and all that Perſecution which the Saints did ſuffer for their Faith in *Jeſus*, was that ſhutting up of the Spirit of Reaſon or Satan, into the bottomleſs Pit of his Imagination.

15. So that all that while that the Apoſtles Commiſſion did laſt, there was Truth in the World; ſo that Satan could not go forth of the bottomleſs Pit of his Imagination, to deceive the Nations, but was kept in by that Key which *Chriſt*, who was the Angel, gave unto *Peter*, he being the Head of the Apoſtles, and having *the keys of hell, and of heaven*, which Key of Hell was that of the bottomleſs Pit.

16. And that Faith which was built upon this Rock, was that Key that ſhut up the Spirit of Reaſon into the bottomleſs Pit of his Imagination, ſo that he could not go forth to deceive the Nations.

17. Becauſe the Faith in *Jeſus*, which the Saints had in being made able to ſuffer thoſe Torments joyfully, which the Spirit of Reaſon laid upon them, it reflected back upon the Spirit of Reaſon with the Fear of eternal Damnation; being angry that he could not make their Faith and Confidence in *Jeſus* ſtoop unto his Reaſon.

18. So

18. So that inſtead of his deceiving of them, he loſt many of his own Kingdom, which came to ſuffer for the Faith of *Jeſus*.

19. And theſe Sufferings of the Apoſtles and the Saints for their Faith in *Jeſus* in the ten Perſecutions, was that thouſand Years that the Dragon, that old Serpent, the Devil or Satan, was caſt into the bottomleſs Pit of his Imagination.

20. So that he could not go forth to deceive, till the thouſand Years was expir'd; that is, not till the Commiſſion of the Apoſtles was quite extirpated out of the World.

21. But after that he muſt be looſened for a little Seaſon; the Meaning is this, that after the Commiſſion of the Apoſtles was rooted out of the World, then the Spirit of Reaſon ſhall go forth, deceiving the Nations with his falſe Worſhip, becauſe there is no true Worſhip now in the World to oppoſe him.

22. And he ſhall go without any Interruption, deceiving the People in the four Quarters of the Earth, and ſo he hath this thirteen Hundred and fifty Years, in all the four Quarters of the Earth, until the Year 1651, that the Commiſſion of the Spirit was given; for there was no true Faith upon the Earth until the ſaid Year, that the Commiſſion of the Spirit was given, anſwerable to that Saying of *Chriſt*, *When the Son of man ſhall come, ſhall he find faith upon the earth.*

23. For there was little or no true Faith when he came on Earth with his Commiſſion of the Spirit; for I do certainly know that there is more true Faith upon the Earth now, than there hath been this thirteen Hundred and fifty Years.

24. Which is called, by the *Revelation* of *John*, but a Seaſon, and Satan's being ſhut up into the bottomleſs Pit, to be a thouſand Years, which was but a Matter of three hundred Years.

25. For the Revelation of Faith doth not count or number as Reaſon doth, only to keep the Seed of Reaſon wholly in Darkneſs concerning ſpiritual and heavenly Things, and that might reveal them to his own Seed.

26. This is the true Meaning of Satan being bound for a thouſand Years, and his being looſened for a little Seaſon; for the Revelation of the Spirit doth call that which is a longer Time a little Seaſon, and that which is a ſhorter Time a thou-

ſand

ſand Years, only to keep the Seed of Reaſon in Darkneſs, as aforeſaid.

CHAP. XLVII.

1. THOUGH the Spirit of Reaſon in all Magiſtrates is that Beaſt that doth ariſe out of the bottomleſs Pit of their Imagination all the World over, yet the *Revelation* of *John* did mean the Spirit of Reaſon in thoſe Magiſtrates that make a Profeſſion of the Letter of the Scriptures.

2. The Spirit of Reaſon in them is that Beaſt that cometh out of the bottomleſs Pit of their Imagination, which always did make War with the two Prophets, or two Commiſſions, and the Believers of them.

3. For it was the Spirit of Reaſon in the Kings and Rulers of *Iſrael*, that made War with the Prophets, and overcame them, and killed them, as you may read in the *Acts* of the Apoſtles, where *Stephen* telleth the Rulers of the *Jews*, ſaith he, *Which of the prophets have not your fathers perſecuted, and have ſlain, which ſhewed before of the coming of the Juſt One?*

4. So it was the ſame Spirit of Reaſon that aſcended out of the bottomleſs Pit, in the Commiſſion of the Goſpel, as well as of that of the Law; for it was the Spirit of Reaſon in the Rulers of the *Jews*, and of the Prieſts, that ſought to intrap the Lord *Jeſus*, which was that great Prophet and Head of the Commiſſion of the Goſpel.

5. This was the ſame Spirit of Reaſon that perſecuted the Prophets in the Time of the Law, or under that Commiſſion of *Moſes*.

6. Therefore you may read, that *Chriſt* called the Scribes and Phariſees Serpents, Devils, *You are of your father the devil, and his works you will do; for he was a murderer and a liar from the beginning.*

7. And you being his Children, go about to kill me, which you muſt effect, you being of the ſame Seed or Spirit of Reaſon which proceeded from the Devil *Cain*, he being the Firſt-born

born of the Devil; therefore the firſt Murderer and Liar from the Beginning, which was when he ſlew his Brother *Abel.*

8. Therefore *Chriſt* is ſaid to be the Lamb ſlain from the Beginning; and as he was the Lamb ſlain from the Beginning, ſo was the Spirit of Reaſon in *Cain* the firſt Murderer from the Beginning.

9. And this Spirit of Reaſon, which was in the Rulers and High-Prieſts of the *Jews*, was that Beaſt that did ariſe out of the bottomleſs Pit, and made War with the two Prophets, that is, with the two Heads of theſe two Commiſſions.

10. The ſame Spirit of Reaſon that perſecuted the Prophets under the Law, did perſecute the Apoſtles under the Goſpel, and this Spirit of Reaſon, which is the Devil, was in great Power in the Rulers of the *Jews:* Therefore it is ſaid, *Acts* vii. *Which of the prophets have not your fathers perſecuted and ſlain, which have ſhewed before of the coming of the Juſt One; and now he is come to you, with wicked hands have you murdered him?*

11. Which is clear that theſe *Jews* were the very ſame as *Chriſt* ſpeaketh of in *Matthew*, ſaying, *They were of their father the devil, and his works they would do:* And theſe Works of Murder and Lies, they do ariſe from the Seed or Spirit of Reaſon, which is the Devil; as the Scripture ſaith, *the devil is the father of lies.*

12. Alſo this Seed or Spirit of Reaſon hath many Titles given unto it: It is called *a Devil, Satan, a Serpent, a Dragon, a King, a Beaſt, a certain rich Man*; with many other Titles, which I will not mention here.

13. But I ſhall give you the Interpretation of one or two Places of Scripture, whereby you may the more clearly underſtand that the Spirit of Reaſon is no other but the Beaſt that doth aſcend out of the bottomleſs Pit.

14. Therefore mind what you read, when as the Prophet ſaith, *Tophet is ordained of old for the king; the pile is fire and much wood, and the breath of the Lord ſhall ſet it on fire:* The Meaning of the Prophet in thoſe Words is this, that the Body of Man is that *Tophet* that was ordained of old, and the Spirit of Reaſon is that King, which muſt abide in this *Tophet*, it being both King and Governor of this World.

15. Therefore it is Reaſon that hath a Law given to it, and it is Reaſon the King that doth break Laws; for it was Reaſon that ſlew righteous *Abel*, and the Prophets, and *Chriſt* himſelf.

16. Again it is ſaid, *that the pile is fire and much wood, and the breath of the Lord ſhall ſet it on fire.* This Fire I declare is the Motion of Sin, which proceedeth from the Seed of Reaſon; and the Actions of Sin is that Pile of Wood which is acted forth by the Wiſdom of Reaſon, as thoſe Actions of Murder and Lies, and many other Actions, which doth become as a Pile of Wood, as aforeſaid.

17. And as for the Breath of the Lord which ſhall ſet it on Fire, I declare it is meant the Law of *Moſes*, or the moral Law; for the Law may be called the Breath of the Lord, becauſe the Law is as a Pair of Bellows, which doth blow up both the Motions and Actions of Sin into a Flame; anſwerable to that Saying of *Paul*, where he ſaith, *He had not known ſin to have been ſin, had not the law ſaid, thou ſhalt not luſt or covet.*

18. So likewiſe the Law doth ſay to Reaſon, the King, *Thou ſhalt do no murder, thou ſhalt not ſteal*, nor *commit adultery*, nor *bear falſe witneſs*, and the like. So likewiſe the Apoſtle ſaith, *that the law was added becauſe of tranſgreſſion, that ſin might appear exceeding ſinful:* And this Law is as the Breath of the Lord, which doth ſet the Motions and Actions of Sin on Fire, whereby Reaſon, the King, is burning eternally, according to that Saying of the Prophet, *Where the worm never dies, nor the fire never goeth out*; becauſe the Law is always blowing up the Remembrance of thoſe Motions and Actions of Sin which was acted in this Body, which is that *Tophet.*

19. And the ſame Remembrance of thoſe Motions and Actions of Sin will be drained or conveyed into that Body which the Spirit of Reaſon ſhall have in the Reſurrection; and that Law which did blow up that Flame in his Conſcience here in Mortality, ſhall die, and quicken again, in that dark ſpiritual Body, which the Spirit of Reaſon ſhall have in the Reſurrection.

20. For

20. For the Law being written in Reaſon's Nature, ſhall alſo die with Reaſon; and when Reaſon is quickened again, then ſhall the Law alſo quicken again with him.

21. So that the Law will be as the Breath of the Lord, to keep the *worm that it never die, and the fire that it never go out:* Thus I have opened ſomewhat of thoſe two Places of Scripture.

CHAP. XLVIII.

1. AGAIN, in the next Place, I ſhall unfold the Meaning of thoſe Words of *Chriſt* in that Parable, where he ſaith, *And there was a certain rich man, named* Dives, *which did fare deliciouſly every day: and there was a certain poor man, named* Lazarus, *which did beg at the rich man's gate.* The Thing that is neceſſary to know, is, what is meant by this certain rich Man, and certain poor Man: theſe two were to ſet forth the two Seeds here in Mortality.

2. This rich Man, I declare, did ſignify the Spirit of Reaſon, which hath the Government of this World given into his Hands, which Spirit of Reaſon is a King, as aforeſaid; which *Tophet* was ordained of old for; therefore the Scripture ſaith, *It is hard for a rich man to enter into the kingdom of heaven.*

3. For Reaſon, the King, having the Government of this World in his Hands, doth *fare deliciouſly every day*; when as the poor Man, which did ſignify the Seed of Faith, can hardly get Bread.

4. Becauſe Reaſon, the rich Man, hath got all the World into his Hand, both Sea and Land, ſo that nothing can be had for *Lazarus*, the poor Man, except he beg, or become a Bond-ſervant unto the rich Man.

5. Again, it is ſaid, *That* Lazarus, *the poor man, died, and was carried into* Abraham's *boſom: alſo the rich man died, and being in hell, he looked up to heaven, and ſaw* Lazarus *in* Abraham's *boſom.* The Meaning of it is this, that as ſoon as ever Death was entered into Reaſon, the rich Man's Blood,

then was Reaſon taken out of his Heaven, which was in the Proſperity of this natural Life; and when this firſt Death was entered into his Blood, then the Fear of eternal Death did ſeize upon him.

6. And this Fear of eternal Death is that Hell, that Reaſon, the rich Man, was in; and he looking up to Heaven, ſaw *Lazarus*, the poor Man, the Seed of Faith, in *Abraham*'s Boſom: And his looking up to Heaven was nothing elſe but his Reaſon, remembring how honourably, and glorioufly, and in what Pleaſure he had lived in this World, which was his Heaven.

7. And conſidering what Miſery *Lazarus*, the poor Man, the Seed of Faith, did endure in this World, he could not but ſee by the Eye of Reaſon, that *Lazarus* was in *Abraham*'s Boſom.

8. Becauſe *Abraham was the father of the faithful*, to whom the Promiſe of eternal Bleſſedneſs was made, as you may ſee by that Diſpute which *Chriſt* had with the Sadducees, concerning the Reſurrection of the Dead; *Have you not read in the law, where it is ſaid, I am the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob: *for God is not the God of the dead, but of the living, for all live unto him.*

9. The Meaning of *Chriſt*'s Words is this, that there is a Neceſſity that there ſhould be a Reſurrection of the Dead, elſe that Promiſe which God made to *Abraham*, *Iſaac*, and *Jacob*, would be to no Purpoſe.

10. For if God ſhould not raiſe them again, then is he the God of the Dead, and not of the Living; and ſo the Faith of *Abraham*, *Iſaac*, and *Jacob*, and all the Prophets and righteous Men, are all in vain, and are yet under the State of Death, and *doth not live unto God*, as the Scripture ſaith.

11. But *Faith being the evidence of things not ſeen, and the ſubſtance of things hoped for*; believing that nothing is too hard for God which he hath promiſed, and cauſed all his Servants, the Prophets and Apoſtles, and all the Seed of Faith, to believe the Reſurrection of the Dead, and a Life eternal; which cannot be, except there be a Reſurrection of the Dead.

12. For we ſee, and the Scriptures doth affirm, that *Abraham*, *Iſaac*, and *Jacob*, and *David*, and the Prophets are dead,

dead, and their Sepulchres are here in this World at this Day.

13. So that if there ſhould be no Reſurrection of the Dead, then all thoſe Promiſes which God made to *Abraham*, the Father of the Faithful, and to *Iſaac*, that was the Son of the Promiſe, in whoſe Seed all the Nations of the Earth ſhall be bleſſed (and *Jacob* was he that brought forth the twelve Patriarchs, or twelve Tribes, and theſe are all aſleep in the Duſt of the Earth;) if God doth not raiſe them again, then was that Promiſe which God made unto them to no Purpoſe.

14. Neither was thoſe high and glorious Commendations, which *Moſes*, and all the reſt of the Prophets, and righteous Men of old Time, (which did put their Truſt in the Almighty Power of God, in that he could and would raiſe them again, to that eternal Happineſs which their Faith did pitch upon) to any Purpoſe, if God doth not raiſe them again; for they, and the Apoſtles, are all aſleep in the Duſt, and all that Seed which had Faith in the Power of God, only theſe three; namely, *Moſes*, *Elijah*, and *Enoch*.

15. But as for *Abraham*, *Iſaac*, and *Jacob*, and all the reſt of the Prophets, they are aſleep in the Duſt, as aforeſaid; and if God doth not raiſe them again, then was their Faith vain, and God is the *God of the dead, and not of the living*; for *all die unto him*, inſtead *of living unto him*.

16. Then is the Seed of Reaſon in the moſt happieſt Condition; for what need Reaſon, the rich Man, fear going to Hell when he dieth, ſeeing there is no Reſurrection, and that all Men ſhall lie in the Duſt eternally.

17. But there is no Man that is educated in the Scriptures, that can be ſatisfied in his Mind, except he do believe the Reſurrection of the Dead.

18. And this rich Man was the Spirit of Reaſon, which was educated up in the outward Knowledge of the Letter of the Scriptures, which looked up to Heaven, and ſaw *Lazarus* ſitting in *Abraham*'s Boſom, which made Reaſon to cry out *for one drop of cold water to cool his tongue*; which Drop of cold Water is one Motion of Peace and Hope, which proceedeth from the Seed of Faith.

19. Which

19. Which cannot be granted, becauſe Reaſon is ſeparated from all Commerce and Motions both of natural and ſpiritual Comforts; and this is that great Gulf between Hell and Heaven, or Faith and Reaſon; ſo that Faith cannot come down to Hell, neither can Reaſon aſcend up to Heaven.

20. Becauſe Faith, which did ſignify the poor Man, hath the Seal and Aſſurance of his eternal Happineſs in the Boſom of *Abraham*, in the Kingdom of eternal Glory.

21. And Reaſon, the rich Man, hath the Seal and Aſſurance of his endleſs Miſery in the Boſom of *Cain*, which is the Devil and his Angels for ever and ever: The moſt rich Men in this World being of that Seed, will find theſe Things to be true.

22. And this is that Hell which Reaſon, the rich Man, is in; for the Seal in the Conſciences of Hell or Heaven, is ſpoken of in Scripture, as if they were in the preſent Being; becauſe Time belongeth unto Mortals; but Eternity unto the immortal God, which is Truth itſelf.

CHAP. XLIX.

Verſe 8. *And their dead bodies ſhall be in the ſtreets of the great city, which is ſpiritually called* Sodom *and* Egypt, *where our Lord was crucified.*

1. I SHALL open, by the Revelation of the true Spirit, what is meant by theſe *two dead bodies*, and what this *great city* is, and what is meant by *the ſtreets of it*, and why it is called *Sodom and Egypt*. Thoſe two dead Bodies, I declare, was the Letter of the *Old* and *New Teſtament*.

2. For as *Moſes* and the Prophets was one of thoſe two Prophets, that tormented them that dwell upon the Earth, while they were living; but the Letter of their Declaration was their dead Bodies; ſo likewiſe the Letter of *Jeſus* and the Apoſtles, was the other Prophets dead Body.

3. But the *Jews*, which were the Rulers of that People, did perſecute and kill that Spirit of Life in the Prophets, and

and ſo did ſeparate that Life from the Letter; and ſo it became as a dead Letter, or dead Body.

4. Becauſe the Spirit of Life was *killed by the beaſt that aſcended out of the bottomleſs pit*, which was the Spirit of Reaſon, as aforeſaid, which was in the Chief Rulers of *Iſrael*; therefore they ſlew the Prophets, according to that Saying of *Stephen* in the *Acts*, *Which of the prophets have not your fathers perſecuted, and have ſlain? which ſhewed before of the coming of the Juſt One.*

5. And theſe Prophets which their Fathers had ſlain, was one of thoſe two Witneſſes, but the dead Body they would not ſuffer to be put in the Grave, though they did hate the Spirit of Life in them, becauſe it did reprove them for their wicked Idolatry, and falſe Worſhip.

6. And as the Letter of the Law was the dead Body of the Prophets; ſo likewiſe the Letter of the Goſpel was the other dead Body.

7. And as the *beaſt which did aſcend out of the bottomleſs pit, and made war with the prophets, and overcame them, and killed them*, the ſame Spirit of Reaſon in the Rulers of the *Jews*, did make War with *Jeſus* and the Apoſtles, and overcame them, and killed them; but did not ſuffer the dead Letter to be put in Graves.

8. That is, the Spirit of Reaſon, which had perſecuted and killed the Spirit and Life of thoſe two Prophets, or Witneſſes, becauſe they tormented them with ſpeaking Words of Truth.

9. For Truth is that Spirit of Life, which doth torment the Seed of Reaſon, which was in the Rulers of the *Jews*, which is called *a beaſt that aſcended out of the bottomleſs pit*, which knew better what to do with the Letter of the *Old* and *New Teſtament*, which was the two Prophets dead Bodies.

10. Becauſe they can turn and wind the dead Letter which Way they pleaſe, by giving the Senſe of their Imagination upon them, the dead Letter, which is the two Prophets dead Bodies, no ways contradicting of them, having no Life in them.

CHAP.

CHAP. L.

1. AGAIN, I ſhall open unto you that can ſpiritually diſcern what is meant by the *ſtreets of the great city, which is ſpiritually called* Sodom *and* Egypt: *and the dead bodies of theſe two prophets muſt lie in the ſtreets of this great city.* You may remember that I have ſhewed before, that the Letter of the Law and the Goſpel was the two Prophets dead Bodies.

2. In the next Place, I ſhall ſhew what is meant by the *ſtreets of this great city, whcih is ſpiritually called* Sodom *and* Egypt, *where our Lord alſo was crucified.*

3. I declare that the Streets of this great City is meant the Hearts of the *Jews* and Gentiles, but more eſpecially the Hearts of the *Jews*, becauſe the Nation of the *Jews* was that great external City, which was always counted by the Prophets the City of God.

4. And yet ſpiritually called *Sodom* and *Egypt*, where our Lord was crucified, becauſe *in them was found the blood of prophets, and of righteous men*, and of Saints; nay, the Blood of the Son of God himſelf.

5. And this you may know, becauſe the Prophets were ſent chiefly to the Nation of the *Jews*, as it is ſaid by *Chriſt*, *he came unto his own, and his own received him not*; meaning the People of the *Jews*.

6. Neither did any other Nation perſecute the Prophets, nor righteous Men, but the People of the *Jews* only; neither was the Declarations, or Word of Prophecy, given to any other People but to the *Jews* only.

7. Therefore the *Jews* had the Books of *Moſes* and the Prophets, to expound every Sabbath-Day; therefore it is ſaid by *Chriſt*, O Jeruſalem, Jeruſalem, *thou that killeſt the prophets, and ſtoneſt them which was ſent unto thee:* Which is plain and clear, that the Nation of the *Jews* was that great City, which is ſpiritually called *Sodom* and *Egypt*, and the Hearts of the Rulers was the Streets of the City.

8. And this you may know to be the true Meaning, becauſe they perſecuted all thoſe which came to them upon a ſpiritual

ſpiritual Account, their Meſſage being from a ſpiritual and an eternal God, which the Eye of Reaſon could not ſee.

9. And the Hearts of the Rulers of the *Jews*, being the Streets of this great City, and the dead Bodies of the two Prophets, muſt lie in it, being ſpiritually called *Sodom* and *Egypt*, where our Lord was crucified.

10. Which may plainly appear that our Lord was not crucified in *Sodom*, nor in *Egypt*, nor by any Inhabitants of *Sodom* and *Egypt*, but he was crucified by the Nation of the *Jews* at *Jeruſalem*, and ſo was the Apoſtles perſecuted and put to Death by the Rulers of the *Jews*, as you may read in divers Places in the *Acts* of the Apoſtles, and in their Epiſtles, as in that Place concerning *Stephen*'s being ſtoned, for witneſſing againſt their wicked Murder, in putting the Lord of Life to Death, and theſe are them Streets of the City which are ſpiritually called *Sodom* and *Egypt*, where our Lord was crucified.

11. For it was the ſame Seed or Spirit of Reaſon which was in their Fathers that perſecuted the Prophets in the Time of the Law, and theſe Rulers of the *Jews* being their Children, they perſecuted and put to Death the Son of God, and perſecuted that ſpiritual Declaration of the Goſpel, which was given by him unto the Apoſtles.

12. And ſo between them both, what with their Fathers, and with the Children, they perſecuted and put to Death theſe two Prophets and Witneſſes, and overcame them, and killed them.

13. But as for their dead Bodies, they would not ſuffer them to be put in Graves; which dead Bodies were no other but the Letter of the Law and the Prophets, and the Letter of the four Evangeliſts and the Epiſtles, and the Spirit of Life which was in them, which was the Spirit of Truth that was killed by the Rulers of the *Jews*.

14. So that there remained no more Life in them, but ſo many Letters, which is a dead Letter, or a Letter that hath no Life in it: And this is called by the *Revelation* of *John* the dead Bodies of thoſe two Prophets and Witneſſes, which ſhould not be ſuffered to be laid in Grave, or buried in Oblivion, ſo as to be ſeen no more.

CHAP. LI.

Verſe 9. *And they of the people, and kindred, and tongues, and Gentiles, ſhall ſee their dead bodies three days and a half, and ſhall not ſuffer their dead bodies to be put in graves.*

1. THESE People, and Kindred, and Tongues, and Gentiles, which ſhould ſee their dead Bodies, were thoſe People of the *Jews*; and thoſe Kindreds were thoſe that did own the Declarations of the Prophets, and the Tongues were thoſe which did hear the Apoſtles ſpeak to every Man in his own Language, as you may read in the *Acts* of the Apoſtles: And thoſe Gentiles were they that did receive the Declaration of the Commiſſion of *Jeſus*, by the Mouth of his Apoſtles.

2. Theſe were they that ſhould ſee the dead Letter of the Scriptures, which were the two Prophets dead Bodies, but would not ſuffer them to be put in Graves, becauſe the People of the *Jews* and the Gentiles did know better what to do with the dead Letter of the Scriptures, than with the Spirit and Life that ſpake them; for if they had not known better what to do with them, they would have buried them alſo, ſo that no Man ſhould have ſeen them.

3. For they firſt put to Death their live Souls, and buried their dead Souls in Graves; but kept their dead Bodies from being put in Graves.

4. Therefore you may underſtand that the *Revelation* of *John* did not mean that their Bodies, which had Fleſh, Blood, and Bone, ſhould lie unburied in the Streets of the great City, for there never was any ſuch Thing; but thoſe dead Bodies were the Letter of the Scriptures, as aforeſaid.

5. Which made the learned Men which ſaw them great Merchants; whereby they got Abundance of Riches and Honour, by turning and winding theſe dead Bodies which Way they pleaſed, none having the Viewing of them but the Learned: Much like the Practice of Doctors and Surgeons, none muſt open the dead Body or Carcaſe, but they.

6. And

6. And this was in thoſe Scribes and Phariſees, as *Chriſt* ſaith, *Who builded the tombs of the prophets, and garniſhed the ſepulchres of the righteous, and ſay, if we had been in our fathers days, we would not have been partakers with them in the blood of the prophets.*

7. The Building of the Tombs of the Prophets, and the Garniſhing of the Sepulchres of the Righteous, it was thoſe natural Forms and Sepulchres, which was only to ſignify that high Eſteem which the *Jews* ſhould have, and had, of the Letter of the Law and the Prophets, which ſhould be garniſhed with great hypocritical Honour; therefore they honoured the Writings of the Prophets, which did foretel of the coming of the Juſt One.

8. But always perſecuted and killed the Spirit of Life; therefore it was that *Stephen*, *Peter*, and *James* ſaid unto the Rulers of the *Jews*, *You always reſiſt the Holy Ghoſt, as your fathers did*, and yet they honoured the Writings of the Prophets, and expounded them every Sabbath-Day: And this was that Painting of the Tombs of the Prophets, and their not ſuffering of their Writings to be put in Grave; that is, they would not ſuffer them to be buried in Oblivion.

CHAP. LII.

1. ALSO it is ſaid, that the Gentiles ſhall ſee their dead Bodies three Days and a Half, and ſhould not ſuffer them to be put in Graves. Theſe Gentiles I declare were thoſe *Roman* Emperors which overcame the Nation of the *Jews*, which was in the Deſtruction of *Jeruſalem*, according to the Prophecy of *Chriſt*.

2. Which was in the ten Perſecutions, which was in the primitive Times ſo called, which did firſt ariſe from *Herod*, that red Dragon, which *John* ſpeaketh of, *Rev.* xii. where he ſaith, *I ſaw a wonder in heaven, a great red dragon, having ſeven heads and ten horns.*

3. This great red Dragon was *Herod*, that ſent forth his Men of War to ſlay all thoſe young Children which were two Years old, and under.

4. And this was that red Dragon that had ſeven Heads and ten Horns, which ſeven Heads were ſeven Sons that ſhould come forth of his Loins; and thoſe ten Horns was thoſe ten Perſecutions, which ſhould be in thoſe ſeven Kings Reign, which did laſt about three hundred Years: Now, a while after did ariſe a King or Emperor, which had ſome Affection to the Writings of the Prophets and Apoſtles.

5. The Story of *England* doth ſay it was *Conſtantine* the Great; but whether it was he or no, it matters not: But this King or Emperor having ſome Affections to the Writings of the Prophets and Apoſtles, did, by the Advice of his Nobles and wiſe Council, think good to call learned Men, which were ſkilled in the Knowledge of the Tongues, which was *Hebrew*, *Greek*, and *Latin*.

6. Though the Apoſtles did ſpeak with other Tongues, yet their Epiſtles was written either in *Hebrew*, *Greek*, or *Latin*, according to that which *Pilate* writ over the Head of *Chriſt* when he was crucified.

7. And theſe learned Men, which could interpret theſe three Languages by their Education, they found very good Words in the Writings of the Prophets, which was in *Hebrew*; and the Apoſtles Writings, which was for the moſt Part in *Greek* and *Latin*.

8. The Knowledge of theſe did make much for the Honour and Riches of the Learned, and ſo by Degrees got to be above Kings, and ſo came to have a ſpiritual Power by the Letter of the Scriptures over Kings and People.

9. Nay, they have gotten, by the Letter of the Scriptures, Power over the temporal Dignities of Kings and People; and this Power was procured by Learning in the Knowledge of the Tongues which Men have got by Education, and not by Inſpiration, as thoſe had that ſpake the Scriptures.

10. Thus did learned Men come to be Popes, and Biſhops, and Miniſters of the Letter, and not of the Spirit; and thus they have continued a Matter of 1350 Years, which is counted by the Revelation of the Spirit, the three Days and a Half;

for

for it is about ſo long Time ſince the Spirit and Life of the Commiſſion of the Goſpel was perſecuted out of the World.

11. So that ever ſince there hath not been a Man commiſſionated from God, to give the true Interpretation of the Scriptures; but whatſoever Men have done of that Nature, it hath been through the Strength of Reaſon, from the Letter of the Scriptures, which is the two Prophets dead Bodies, as aforeſaid.

CHAP. LIII.

1. THerefore it is ſaid, that the Gentiles ſhall ſee their dead Bodies three Days and a Half, and ſhall not ſuffer them to be put in Graves; for the Gentiles had as much Reſpect unto the Letter of the Scriptures as the *Jews* had.

2. Therefore the Gentiles did paint the Tombs of the Apoſtles, and garniſh the Sepulchres of the Saints, even as the *Jews* did the Tombs of the Prophets, and the Sepulchres of the Righteous.

3. And as the *Jews* did honour the Writings of the Prophets, ſo do the Gentiles the Writings of the Apoſtles.

4. And theſe Gentiles were the *Roman* Catholick, which was the firſt Profeſſors of the Faith of *Chriſt*, and of the Apoſtles, whereupon they do paint the Tombs of the Apoſtles, and garniſh the Sepulchres of the Saints.

5. And this every one that hath but a little Reaſon in him, more than a natural Fool, may ſee by their Crucifixes, and Pictures of *Chriſt* and of the Apoſtles, and of many Saints which the Scriptures make mention of, (beſides Saints that they have made of their own, as St. *Auſtin*, and St. *Ambroſe*, with many more.)

6. Therefore they have garniſhed the Tombs of *Chriſt* and the Apoſtles, by ſetting up of a Piece of Wood or Stone, to put them in mind what Holineſs there was in thoſe Forms or Perſons, which the Sight of thoſe Images would produce great Love and Affection unto *Chriſt* and his Apoſtles.

7. Alſo

7. Alſo the Gentiles do ſet an high Eſteem upon the Writings of the *New Teſtament*, which is but the dead Body of *Chriſt* and his Apoſtles; for let them give what Interpretation they will of it, the dead Letter will never reprove them for it.

8. And upon this Account they have put many to Death, for not believing their Interpretation of the dead Letter.

9. They having not the Spirit and Life of it; for the Spirit and Life of it was killed in the ten Perſecutions; and the Gentiles ſee their dead Bodies, which is the Letter of the *Old* and *New Teſtament*, to lye in the Streets of the great City, which is ſpiritually called *Sodom* and *Egypt*.

10. Which City is the Bodies of Men and Women, and the Streets is the Hearts of them, as aforeſaid: They would not ſuffer the Letter of the Scriptures to be put quite out of the World, as they did the Spirit and Life of them.

11. Becauſe they could get more Riches, Honour, and Glory, by their dead Bodies, than they could do by their living Bodies, which had Fleſh, Blood, and Bone.

CHAP. LIV.

Verſe 10. *They that dwell upon the earth ſhall rejoice over them, and be glad, and ſend gifts one to another; for theſe two prophets tormented them that dwell upon the earth.*

1. THE Meaning of the Spirit is this, that the Gentiles ſhould rejoice over the Letter of the Scriptures, which was the two Prophets dead Bodies, the Spirit and Life of them being put to Death.

2. And now they looked upon themſelves very ſure, becauſe there was none left that had a Commiſſion from God, whereby to vex them.

3. Therefore they are moved in their Minds to rejoice, and ſend Gifts one to another; becauſe now they had got the Letter of the Scriptures, the two Prophets dead Bodies.

4. Whereby they might get exceeding great Riches and Honour, which they could not do while the Spirit and Life of them

them was living, becauſe they always met with ſome Reproof, which was as a Fire that proceeded out of their Mouths, which vexed them that dwelt upon the Earth, ſo that they could not rejoice but with the Sting of Sin in their Souls.

5. But this three Days and a Half hath been this thirteen Hundred and fifty Years, wherein the *Roman* Catholick, and all the reſt of the Churches which ſprang from them, have ſeen the dead Bodies of theſe two Prophets.

6. Therefore you that have any ſpiritual diſcerning, may plainly ſee what the Spirit of Revelation in *John* did mean by the two Prophets dead Bodies, which was no other but the dead Letter of the Law and the Goſpel. And this is that which is ſaid to lye in the Streets of the great City; and this is that which they would not ſuffer to be put in Graves. So much concerning the 8th, 9th, and 10th Verſes.

CHAP. LV.

Verſe 11. *But after three days and a half, the Spirit of Life coming from God, ſhall enter into them, and they ſhall ſtand upon their feet, and great fear ſhall come upon them which ſaw them.*

1. THIS Spirit of Life coming from God into theſe two Prophets dead Bodies, after the three Days and a Half, which made them for to ſtand upon their Feet, it is ſpoken by the Spirit in *John* alſo, with Reference to thoſe three Days and three Nights as *Chriſt* lay buried in the Heart of the Earth; anſwerable to that Saying of his to the Rulers of the *Jews*, when they would have ſeen a Sign, that they might believe, he ſaid, *that there ſhould no Sign be given them, but the Sign of the prophet* Jonah; which every one may read what Sign that was.

2. And *Chriſt* being three Days and three Nights in the Grave, ſo that there was no Man upon the Earth that could truly interpret the Law and the Prophets; for they lay as a dead Body in the Streets of Mens Hearts, until the Spirit of Life

Life from God entered into them, and made them for to ſtand upon their Feet.

3. Which Spirit of Life from God, it came from *Jeſus Chriſt*, after he was riſen from the Dead, and aſcended up to Heaven, then did he give that Spirit of Life, which was the Holy Ghoſt, it being the Apoſtles Commiſſion, according to his Promiſe, after he was riſen from the Dead.

4. And in this Regard it may be ſaid, *that after three days and a half the Spirit of Life from God ſhould enter into them*; that is, after the Death of *Chriſt*; for the Revelation of the Spirit doth not count as Reaſon doth: For if the Spirit will call three Days and three Nights but three Days and a Half, how ſhall Reaſon help it?

5. And if the Spirit call thirteen Hundred and fifty Years but three Days and a Half, how will Reaſon do to find it out? And for theſe various Sayings concerning Number, Times, and Seaſons, it is only to keep the Seed of Reaſon wholly in Darkneſs, that Reaſon might never find out the ſpiritual Meaning of the Scriptures by the dead Letter, and that he might reveal it unto thoſe that he hath appointed for it.

6. For the *Revelation* of *John* doth ſet forth, or rehearſe, all thoſe eminent and tranſcendent Actions which hath been acted upon the Stage of this World ever ſince the Beginning of the Commiſſion of *Moſes*, unto the latter End of the Commiſſion of *Jeſus*.

7. Therefore he hath expreſſed his *Revelation* in ſuch high myſterious Sayings, as if he had ſeen theſe Wonders in Heaven, as if they had been acted above, and beyond the Stars: But thoſe Viſions which he ſaith he ſaw in Heaven, I declare they were acted upon this Earth in thoſe two Commiſſions aforeſaid.

8. Only he doth ſpeak of the moſt eminent Actions of theſe two Commiſſions, from the Beginning to the End of them; and ſo he ſeeing by Way of Viſion and Revelation, the Glory and eternal Bleſſedneſs of thoſe external Actions which was acted by theſe two Heads and Members of theſe two Commiſſions.

9. Thoſe Perſons that have been faithful in theſe two Commiſſions, ſhall be crowned with thoſe high and glorious Titles

and

and Places in the Kingdom of eternal Glory, as the *Revelation* of *John* doth ſpeak of.

10. For the Spirit of Revelation doth ſpeak of Things to come, as if they were already in preſent Being; becauſe Faith lives in Eternity, and knoweth that Eternity did become Time, and that Time ſhould become Eternity again.

11. For God, that was Eternity itſelf, became Time when he became Fleſh and Bone, which Fleſh and Bone became Time, and now it is become Eternity again, and will very ſhortly put an End to all Time, and nothing ſhall remain but Eternity, both eternal Happineſs and eternal Miſery, according to the *Revelation* of *John*, as he hath related concerning the Bleſſedneſs and Curſedneſs which did belong to theſe two Commiſſions aforeſaid.

12. And the Spirit of Life coming from God, entered into them, and made them for to ſtand upon their Feet; which Spirit of Life was that Holy Ghoſt that was in *Jeſus*, and given afterwards unto his Apoſtles, after his Reſurrection and Aſcenſion, which became Spirit and Life, entering into the dead Body of *Moſes*; that is, the Letter of the Law and the Prophets.

13. By having Power to interpret the Law and the Prophets, and to fulfil it; therefore it is ſaid, that *Chriſt came not to deſtroy the law, but to fulfil it:* Therefore it was, that he did interpret or expound the Law unto the *Jews*. And this was that Spirit of Life coming from God, that entered into the dead Body of *Moſes* and the Prophets, and made it for to ſtand upon its Feet, the Spirit of Faith being of the ſame Nature of God; therefore called, *The Spirit of Life from God.*

14. And this is that which doth make the dead Letter of *Moſes* and the Prophets for to ſtand upon its Feet; that is, the Law ſhall have the Spirit and Life of it revived in the Conſciences of Men, even to the juſtifying of them that do well, and to the Condemnation of thoſe that do evil; according to that Saying, *He that doth the law ſhall live in it*; ſo, on the contrary, *he that doth break the law ſhall die by it.*

15. Again, That you may know that the Commiſſion of the Holy Ghoſt, which was given to the Apoſtles, was that

Spirit of Life that came from God, read *Acts* ii. there you may see that the Commission of the Holy Ghost did impower them *with the gift of interpretation*, whereby they could truly say, *Now is fulfilled such sayings of the prophets.*

16. Which none of the Rulers of the *Jews* could do, notwithstanding they were the *expounders of the law and the prophets every sabbath-day*; but they having not the Spirit of Life from God, which is a Commission, they could not tell when those Prophecies were fulfilled, which was spoken by *Moses* and the Prophets, though the Things that they prophesied of was acted before their Eyes.

17. You that understand spiritual Things may see the Power of a Commission; it is the Spirit of Life that cometh from God, and entereth into the dead Letter, which is the dead Body of *Moses* and the Prophets.

18. This is that Spirit of Life from God which did enter into the dead Body of *Moses*, by giving the true Interpretation of it, causing the dead Letter for to stand upon its Feet with such Power and Authority, that none of the Seed of Reason shall be able to encounter or stand before it: *For by the deeds of the law shall no flesh be justified*, but will be condemned to Eternity. So much concerning the dead Body of *Moses*.

CHAP. LVI.

1. IN the next Place, I shall shew how it may be said, that *the Spirit of Life entered into the other prophets dead body*, which is the Letter of the Gospel.

2. Observe, the four Evangelists Writings is that spiritual Sepulchre of *Jesus*, wherein lieth buried or hid that secret incomprehensible Mystery of God's cloathing himself with Flesh and Bone, that he might make himself capable to suffer Death, knowing within himself that he had Power to quicken again into Life, and so hath purchased a greater Power to himself than he had before.

3. By having Power over him, *that had the power of death, which is the devil*, that is, the Reason of Man: The Spirit of

of Reaſon in *Cain* was the firſt Devil that was cloathed with Fleſh and Bone, and ſo became the firſt Liar and Murderer.

4. Upon theſe two becoming Fleſh is hid all the Myſteries of the *Old* and *New Teſtaments*, the Letter of them being the two Prophets dead Bodies.

5. The Letter of the four Evangeliſts being the dead Body of *Jeſus*, neither could any Man give the true Interpretation of thoſe myſtical Sayings of his, contained in the four Evangeliſts Writings, until the Spirit of Life from God entered into it, and made it for to ſtand upon its Feet.

6. And this Spirit of Life was given unto his twelve Apoſtles after his Death, Reſurrection, and Aſcenſion, as you may ſee, *John* vi. 17. *I tell you the truth, it is expedient that I go away; for if I go not away, that Comforter will not come unto you; but if I do depart, I will ſend him unto you.* So in the 8th Verſe: *And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgement: of ſin, becauſe they believe not in me; of righteouſneſs, becauſe I go to the Father; of judgement, becauſe the prince of this world is judged.*

7. The Meaning of *Chriſt*'s Words is this, that the Holy Ghoſt, which ſhould be given unto the Apoſtles after he was aſcended, ſhould have ſuch Power and Authority, that it ſhould convince the World of theſe three Things aforeſaid.

8. Firſt, of their Unbelief, becauſe they did not receive his Teſtimony, when as they heard his Wiſdom themſelves, *no man ever ſpeaking like him*; and thoſe Miracles which he wrought before them, he ſhewing to the *Jews* that he was from above, and that they were from beneath, and that they were none of *Abraham*'s Children, if they had, they would never have gone about to kill him, for *Abraham* ſaw his Day, and was glad.

9. Again, the Holy Ghoſt ſhould convince the World of Righteouſneſs; that is, the World ſhould know that they had put to Death that Righteous One, as *Stephen* ſpeaketh of in the *Acts* of the Apoſtles, he ſpeaking there to thoſe *Jews* that had a Hand in the Death of *Chriſt: Which of the prophets*, ſaith he, *have not your fathers perſecuted, and have ſlain, which have ſhewed before of the coming of the Juſt One? And you being the children of them that perſecuted the*

prophets, you also have been betrayers and murderers of the Just One now he is come; which made them to gnash upon him with their teeth.

10. The Power of the Holy Ghost in *Stephen* and the Apostles did lay this Murder of the Just One so close to their Consciences, that they could not but be convinced in their own Hearts, that they with wicked Hands had slain the Lord of Life, that Righteous Person, and that their own Actions were Unrighteousness itself.

11. Also they were convinced that this Righteous Person was ascended up to Heaven to the Father, and this was by the Apostles witnessing to his Resurrection and Ascension.

12. Also they should be convinced of Judgement, because the Prince of this World shall be judged. The Meaning of those Words is this, that the Spirit of Reason in the Rulers of the *Jews*, which Spirit of Reason is the Prince of this World, should be so convinced, that there was an eternal Judgment that did belong unto all persecuting Spirits and Murderers, and more especially unto those that persecute and put Men to Death upon the Account as they are Prophets.

13. For I do affirm, that whereso'ever the Spirit of Reason, whether in Ruler, Priest, or People, hath been acted forth, so as to persecute and put to Death Men upon a spiritual Account, as Prophets or Messengers of *Christ*, or upon any Thing that is simply a Case of Conscience, but will receive their Reward, which is eternal Damnation. And this is that Judgement that the Prince of this World shall be judged with.

14. And this was fulfilled upon those Rulers of the *Jews* that persecuted and put to Death the Lord of Life, and afterwards persecuted the Commission of the Apostles; but the Holy Ghost in them did judge the Spirit of Reason in the Rulers, which was that Prince that must be judged.

15. For the Spirit of Reason is the Prince of this World, and doth take upon him to judge of spiritual Matters, as he doth of Things of Nature, pretending Zeal unto God; and of his Law, as if Reason could not endure Blasphemy against God, nor against the Law of *Moses*; therefore the Rulers of the *Jews* and the Priests did call *Christ* a Blasphemer, *because he said he was the Son of God.*

16. The

16. The Apoſtles were accuſed for ſpeaking againſt the Law of *Moſes*, calling it *Blaſphemy*; therefore perſecuted by the Prieſts and Rulers of the *Jews*.

17. But the Holy Ghoſt being that Spirit of Truth, which *Chriſt* did promiſe to his Apoſtles to ſend, was that which *did convince the world of ſin, of righteouſneſs, and of judgment*, as aforeſaid.

CHAP. LVII.

1. ALSO this Commiſſion of the Holy Ghoſt that was given to the Apoſtles, was that *ſpirit of life which came from God, and entered into the two prophets dead bodies*, by their having the true Interpretation of the Law and the Goſpel, which no Man at that Time could do, but the Apoſtles only.

2. Neither could any Man ſay by the Expounding of the Law and the Prophets, that the Saviour of the World was come, but the Apoſtles only; though the learned Scribes of the *Jews* did think by their expounding the Law and the Prophets every Sabbath-Day, to have known when and where the *Chriſt* ſhould come.

3. Yet when he was come, and talked with them, and did many Signs before them, they knew not that this was he, neither from the Scriptures, nor by his own perſonal Preſence; notwithſtanding his much Diſcourſe with them, and thoſe many Miracles that he wrought before them.

4. Which may be plain and clear unto thoſe that have but the leaſt Meaſure of true Light, that thoſe learned Rabbies and Prieſts that were the Expounders of the Scriptures, had no Commiſſion from God; therefore none of that *ſpirit of life from God*.

5. And ſo could not give the true Interpretation of Scripture, whereby it might ſtand upon its Feet; becauſe the *ſpirit of life that cometh from God*, was not given unto them, but left them wholly to the dead Letter, that they might be Miniſters of the Letter, and not of the Spirit.

6. But

6. But this Commiſſion of the Apoſtles, that was the Commiſſion of the Blood, which is called *the ſpirit of life from God*, which made the Letter of the Law and the Goſpel for to ſtand upon their Feet.

7. There being none that could truly interpret Scripture, but the Apoſtles only, and thoſe that had their Authority from them, and not any that took their Authority from the dead Letter.

8. For Words of Truth are Spirit and Life, according to that Saying of *Chriſt*, *My words are ſpirit and life*; becauſe his Words were Words of Truth, which hath Power to quicken that which lyeth dead and buried under a Lye, yet ſhall Life ſpring forth through Words of Truth, according to that Saying of *Chriſt*, *He that believes in me, though he were dead, yet ſhall he live.*

9. For there is a real being dead in Sins, being void of all true ſpiritual and heavenly Life; yet by the Words of of Truth is that Seed of Faith quickened, which was as a Thing dead and buried, being not able to ſtand upon its Feet, as Life doth, according to that Saying of the Apoſtle, ſpeaking to Believers, *You that were dead in treſpaſſes and ſins, hath he quickened.*

10. I would have you to underſtand, that there is no quickening Power, but in a Commiſſion from God; neither can any Man truly interpret Scripture, but thoſe that are impowered from on high.

11. And the Commiſſion of the Holy Ghoſt being given to the Apoſtles, according to that Saying of *Chriſt* unto his Apoſtles, *Stay you at* Jeruſalem, *until you are indued with power from on high:* And this Power from on high, was that *Spirit of Life from God, that ſhould convince the world of ſin, of righteouſneſs, and of judgment*, and ſhould enter into the Prophets dead Bodies, and make them ſtand upon their Feet.

12. They only having the true Interpretation of the Letter of the Law and the Prophets, and of the four Evangeliſts, which is the Goſpel of *Jeſus*, in witneſſing that this *Jeſus* was he, which the Law and the Prophets had foretold of, and now they with wicked Hands had ſlain, whereby they were convinced of their juſt Condemnation in themſelves, in that they

they had reſiſted the Holy Ghoſt in the Prophets, and now in the Son of God himſelf.

13. And the Interpretation of the Apoſtles, and the Power of Miracles, was that *ſpirit of life coming from God, which entered into the two prophets dead Bodies*, as aforeſaid, and made *them to ſtand upon their feet.*

14. Which did cauſe a *great fear to come on them which ſaw them*; and this was fulfilled according to the Promiſe of *Chriſt*, after he was aſcended, as you may ſee, *Acts* xxxiii. *Peter* ſpeaking with the reſt of the Apoſtles, concerning the Reſurrection of *Chriſt*, ſaith, *We all are witneſſes*, meaning the twelve Apoſtles, as you may ſee, Verſe 33. towards the latter End, ſpeaking of thoſe *Jews* which had heard them ſpeak, and ſeen the Power of the Holy Ghoſt in them, which *Chriſt* did promiſe he would ſend after his Aſcenſion: Which now is made good by the Interpretation of thoſe Sayings of *David*, and the reſt of the Prophets; and the Power of Miracles being ſhed forth, which ye now hear and ſee, made them cry out, *Men and brethren, What ſhall we do?* as you may ſee, Verſe 37. And theſe were them that ſhould have *great fear come upon them.*

15. That is, when Mens Underſtandings are enlightened, and made capable to hear, and to ſee the true ſpiritual Subſtance, which is hid in the Letter of the Law and the Goſpel, by the true Interpretation *of the Spirit of Life which cometh from God*, and entering into the dead Letter of the Scriptures, which is *the two prophets dead bodies*, and *maketh them to ſtand upon their feet*, to the great Amazement of both Seeds.

16. The one fearing his juſt Recompence of eternal Damnation, for his perſecuting the Spirit of Life that was in them; and the other's Fear doth ariſe from Love, which would neither perſecute, nor willingly be perſecuted.

17. And theſe two Seeds; namely, Faith and Reaſon, hearing the Interpretation of the Apoſtles, and ſeeing their Miracles, where thoſe that had that *great fear upon them, the Spirit of Life from God being entered into the two prophets dead bodies, they ſtood upon their feet, to the great amazement of them which ſaw them.*

18. You

18. You that are ſpiritual, may underſtand what that *Spirit of Life coming from God* is; and what thoſe *two bodies* were; and why they were called, *the two prophets dead bodies.*

CHAP. LVIII.

1. NOW I have opened the 9th, 10th, and 11th Verſes, before I come to treat upon the 12th Verſe, I ſhall ſpeak a Word or two concerning the thouſand two hundred and threeſcore Days, and the three Days and a Half; becauſe the Spirit of Revelation, which is of God, doth not number as the Reaſon of Man doth; therefore, ſaith the Scripture; *My thoughts are not like your thoughts, nor my ways like your ways; but as the heavens are above the earth, ſo are my thoughts above yours.*

2. Neither is the Spirit's numbering like unto the numbering of Reaſon: Therefore it is ſaid in Scripture, *That a thouſand years is as one day with the Lord:* So likewiſe, *Rev.* xii. 6. it is ſaid, *The woman fled into the wilderneſs, where there was a place prepared of God, where ſhe ſhould be nouriſhed a thouſand two hundred and threeſcore days*; which Length of Time is the ſame that the forty-two Months are, and as the Time of the two Prophets ſhould propheſy.

3. So that the Spirit of Revelation expreſſing it in ſuch various Terms, that the Reaſon of Man cannot tell what is meant, neither by the Time, nor the Thing itſelf.

4. For I declare, that ſometimes the Spirit doth mean ſuch a certain Time, and no more, and ſometimes the Spirit doth take up the ſame Words to expreſs a long Time, as it doth a ſhort Time: As for Example, in that Saying, *Rev.* xii. 6. where it is ſaid, *The woman fled into the wilderneſs, and was nouriſhed a thouſand two hundred and threeſcore days.* So likewiſe, Chapter xii. 4. *But unto the woman was given two wings of a great eagle, that ſhe might flee into the wilderneſs unto her place, where ſhe is nouriſhed for a time, and times, and half a time.*

5. This

5. This is the ſame Woman which is ſpoken of in the 6th Verſe; ſo likewiſe this Time, and Times, and half a Time, is the very ſame which is called a thouſand two hundred and threeſcore Days, which doth amount to no more, in Reaſon's Account, but three Years and a half, which my Revelation doth lead me to judge that it was no more than three Years and a Half, according as Men do account.

6. Becauſe this Woman, which had the Wings of an Eagle given to her to flee into the Wilderneſs, where ſhe ſhould be fed or nouriſhed for a thouſand two hundred and threeſcore Days, or for a Time, and Times, and half a Time. Theſe two Places bear all one Senſe, and all one Length of Time: For the Word *Time* did ſignify one Year, the Word *Times* did ſignify two Years, and the Words *half a Time*, do ſignify half a Year; ſo reckon them together, it is juſt three Years and a Half: And ſo the thouſand two hundred and threeſcore Days doth amount to the ſame Length of Time as to three Years and a Half, as aforeſaid.

7. And becauſe you may underſtand that this is the true Meaning of the Spirit in this Place, I ſhall give you a Word or two, to ſhew what this Woman is which had the Wings of an Eagle given to her; alſo I ſhall ſhew what the Wings of an Eagle were: Likewiſe I ſhall ſhew what that Wilderneſs was which ſhe muſt flee into.

8. Firſt, I declare, that this Woman which the *Revelation* of *John* ſpeaketh of, was the Virgin *Mary*, which bare *Chriſt*: And this was that Woman which was cloathed with the Sun, and the Moon under her Feet, and a Crown of twelve Stars over her Head, as *John* ſpeaketh of, *Rev.* xii. 1.

9. This Sun which the Woman was cloathed with, was the Perſon of *Chriſt*, the Son of God, or Son of Righteouſneſs, *which ſhould ariſe with healing in his wings*, as the Scripture ſaith.

10. The Moon under her Feet did ſignify the Law of *Moſes*, that is, that there ſhould be no eternal Happineſs looked for now by the Righteouſneſs of the Law; therefore the Righteouſneſs of the Law ſhould be trod under Foot by the Son of Righteouſneſs, which is the Righteouſneſs of Faith.

11. And the Crown of twelve Stars over her Head, did ſignify thoſe twelve Apoſtles, which ſhould be the Preachers of the Goſpel of the Son of Righteouſneſs: And theſe twelve Apoſtles ſhould be like a Crown of twelve Stars, that ſhould ſhine ſo as to give Light unto all Nations, according to that Saying of *Chriſt* to his Diſciples, *Ye are the lights of the world.*

12. Thus I have given you but a ſhort Interpretation of thoſe Words, becauſe my Fellow-witneſs hath written ſomewhat more large of theſe Words in our other Writings.

13. Therefore, you that have any ſpiritual Underſtanding, may ſee what was meant by this *woman which fled into the wilderneſs.*

14. In the next Place, I ſhall ſhew you what is meant by the Wings of an Eagle: Theſe Wings of an Eagle I declare was the Spirit of Revelation which was given to her, when as *Herod* ſought to ſlay her Son, which was when he ſlew all thoſe young Children of two Years old and under, which was in *Bethlehem.*

15. Then was *Joſeph* forewarned in a Dream to go, or flee into *Egypt*, and this Revelation, or Fore-warning of *Joſeph*'s, was as Eagles Wings; for her Revelation and his together, was as two Eagles Wings to make them flee into *Egypt.*

16. Therefore ſaith the Spirit in *John, there was given to her the two wings of a great eagle*; which two Wings of a great Eagle, was no other but that great Revelation which was given to her, and to *Joſeph* her eſpouſed Huſband, which made her to flee into *Egypt.*

17. Which *Egypt* was that which *John* calls *a wilderneſs*; it was called *a wilderneſs* in this Regard, becauſe *Egypt* was void and barren of all Knowledge, or any Expectation of any Meſſiah, or Saviour, that ſhould come into the World, becauſe none of the Prophets was ſent unto them, neither had they the Scriptures to peruſe, whereby they ſhould expect any ſuch Thing.

18. And in this Regard *Egypt* is called *a wilderneſs*, where the Woman was nouriſhed for a Time, and Times, and half a Time, which my Revelation telleth me, it was but three Years and a Half; and ſo much the more, becauſe the Woman

man was warned to go back again, becauſe he which ſought the Child's Life was dead, which was *Herod*; for *Herod* was that great red Dragon which caſt Floods of Water out of his Mouth, thinking to have devoured the Woman.

19. Which Floods of Water which came out of his Mouth, was in his ſending forth of thoſe Men of War which deſtroyed the young Children: And theſe young Children are call'd *the earth*, which helped the Woman, which ſwallowed up the Flood which the Dragon caſt out of his Mouth.

20. That is, the Children which *Herod* the Dragon ſlew, was that Earth which ſwallowed up the Flood which came out of the Dragon's Mouth, which was in the Deſtruction of thoſe young Children. Thus, in ſhort, I have opened what is meant by the Woman. *Secondly*, what is meant by the Wings of an Eagle. *Thirdly*, what is meant by the Wilderneſs.

CHAP. LIX.

Verſe 12. *And they ſhall hear a great voice from heaven, ſaying unto them, Come up hither; and they ſhall aſcend up to heaven in a cloud, and their enemies ſhall ſee them.*

1. NOW you muſt conſider who it was that muſt hear this great Voice from Heaven, and this you may perceive by the Interpretation which I have given of the Verſes before, was thoſe two Prophets, namely, *Moſes* and *Jeſus*, as aforeſaid.

2. Therefore I declare, that as the Letter of the Law and the Goſpel, which was theſe two Prophets dead Bodies, which was made to ſtand upon their Feet by the Commiſſion of the Holy Ghoſt, which was given unto the Apoſtles, whereby they had the true Interpretation of the Law and the Goſpel, with the Power of Miracles, which made the dead Letter of the Law and the Goſpel for to ſtand upon their Feet.

3. So likewiſe I declare, that it was theſe two Prophets that did hear this great Voice from Heaven, ſaying, *Come up hither*; that is, *Moſes* and *Jeſus*, theſe being the two Heads of theſe

two Commiſſions, I declare were thoſe that did aſcend up in a Cloud, and their Enemies ſhall ſee them ; therefore you ſhall find, that when *Moſes* was taken out of this World, it is ſaid *that God buried him* ; that is, God tranſlated him as he did *Enoch*, and this Tranſlation may be called a *Death*, only this Death doth not ſee Corruption, therefore *Moſes* did aſcend up into Heaven in that ſame Body as he did act forth the Letter of the Law in.

4. Only this, thoſe Elements of Water, Earth and Air, were thruſt out of him by that mortal Fire, which mortal Fire was made immortal by the Word of the Creator, which did cauſe his Fleſh to become ſpiritual, and ſo capable to aſcend up to Heaven as *Elijah* did.

5. Though there be no Scripture that doth ſpeak of *Moſes* aſcending up to Heaven as it doth *Elias*, yet you that can ſee by the Eye of Faith, may underſtand that *Moſes* was aſcended up to Heaven in that Body which he acted forth all that viſible Worſhip, and all thoſe wonderful great Miracles in his Commiſſion, which was of the Law.

6. Therefore you may read, *Matth.* xvii. 1. *Whereas* Jeſus *taking* Peter, *and* James, *and* John, *and brought them up unto an high mountain, and was transfigured before them, and his face did ſhine as the ſun, and his cloaths were as white as the light, and behold there appeared unto them* Moſes *and* Elias *talking with him :* So that it may be clear to you that have Faith in the Scriptures, that *Moſes* was tranſlated and aſcended up to Heaven in that Body, which he did act thoſe wonderful Miracles by in his Commiſſion.

7. For obſerve, that if his Soul had aſcended up to Heaven without his Body, as learned Men do vainly imagine ; I ſay, then he could not, by his perſonal Preſence, to have made the Face of *Jeſus* for to *ſhine as the ſun, and his cloathes to be as white as the light, neither could* Moſes *have talked with him*, as you may read in the 3d Verſe.

8. For Spirits cannot ſpeak or talk without a Tongue, and there can be no Tongue without a Body, either a ſpiritual Body or a natural Body.

9. So that it may be clear to you that can ſee by the Eye of Faith, that *Moſes* is aſcended up to Heaven, and that he was

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the Head of the Commiſſion of the Law; therefore it is ſaid, *that the law was given by* Moſes; ſo that *Moſes* was one of theſe two Prophets that aſcended up into Heaven, and their Enemies did ſee them.

CHAP. LX.

1. AGAIN I ſhall ſhew unto you that can ſpiritually diſcern, who the other Prophet is, that ſhould aſcend up to Heaven in a Cloud, and their Enemies ſhould ſee them.

2. This other Prophet, I declare, is the Lord *Jeſus Chriſt*, who (after three Days and three Nights, which is called by the Revelation of *John*, three Days and a Half; the three Days and a Half, that is, after his Reſurrection from the Dead) heard a great Voice from Heaven, ſaying, *Come up hither*.

3. Which Voice from Heaven, I declare, proceeded from *Moſes* and *Elias*, even as *Jeſus*, when he was in the State of Immortality and Glory, did make *Moſes*'s Face to ſhine, ſo that the Children of *Iſrael* could not look upon him.

4. Likewiſe it was this *Jeſus* which was the only God, which did call up *Moſes* and *Elias* into Heaven, for to repreſent the Perſon of God the Father, while he went that far Journey in the Fleſh, that is, while he did continue in the State of Mortality: And theſe were thoſe Angels that ſhould bear him up, *leſt at any time he ſhould daſh his foot againſt a ſtone:* That is, leſt at any Time he ſhould be overcome by the Temptations of Reaſon, which is the Devil.

5. Therefore, that you may know that *Moſes* and *Elias* were thoſe two Angels which did watch over him after his Reſurrection; read *John* xxii. 21. where *Mary* weeping, *bowed herſelf unto the ſepulchre, ſaw two angels in white, ſitting one at the head, and the other at the feet, where the body of* Jeſus *had lain.*

6. So likewiſe, *Luke* xxiv. 4. it is ſaid, *And it came to paſs, that as they were amazed thereat, behold two men ſuddenly ſtood by*

by them in ſhining veſtures : Theſe two Men which are ſpoken of here in *Luke*, were the very ſame Angels as *John* ſpeaketh of; namely, *Moſes* and *Elias*.

7. So likewiſe you may read, *Matthew* xxviii. 2. *And behold there was a great earthquake, for the angel of the Lord deſcended from heaven, and came, and rolled back the ſtone from the door, and ſat upon it, and his countenance was like lightning, and his raiment white as ſnow.*

8. This Angel was the very ſame as the other two Places before doth make Mention of, though *Matthew* doth expreſs it but in the ſingular Perſon, or one Angel, which perhaps was no more to his viſible Sight ; therefore he doth expreſs it with greater and higher Aſtoniſhment, than the other two Evangeliſts doth.

9. So that it may be clear to you that have any ſpiritual Underſtanding, that theſe Angels which the four Evangeliſts doth make Mention of, they were no other but the very Perſons of *Moſes* and *Elijah*, which were made ſpiritual Bodies by the Glory of the Creator, when as he was himſelf in the Glory of the Father.

10. So that they might be capable to repreſent, and to ſit in the Glory of the Father, and to govern the holy Angels, and to watch over the Perſon of God all the Days of his Journey in the State of Mortality, even from the Beginning of his Birth, unto his Death and Reſurrection, until he was aſcended unto the Majeſty on high.

11. Theſe two Angels, namely, *Moſes* and *Elijah*, was they that ſpake that great Voice, ſaying unto the Lord *Jeſus*, which was riſen from the Dead, and did ſtand upon his Feet, *Come up hither* ; and he aſcended up to Heaven in a Cloud, as you may read, *Acts* i. 9. *And when he had ſpoken theſe Things, while they beheld, he was taken up* ; for a Cloud took him up out of their Sight. So in the 10th Verſe, *And while they looked ſtedfaſtly toward heaven as he went, behold two men ſtood by them in white apparel.* So in the 11th Verſe, *Which alſo ſaid, Ye men of* Galilee, *why ſtand you gazing unto heaven? this* Jeſus, *which is taken up from you into heaven, ſhall ſo come, as you have ſeen him go into heaven.*

12. So

12. So that it may be clear to you that ſee by the Eye of Faith, that theſe *two men which ſtood in white apparel*, were no other but *Moſes* and *Elijah*, as aforeſaid, which did repreſent the Perſon of God the Father; and that the Voice which came from Heaven at all other Times unto *Chriſt*, (before he was aſcended) and this Voice now, which ſaid, *Come up hither*, I declare that they were ſpoken, and came from one, or both of theſe two, namely, *Moſes* and *Elijah*.

13. Further, I declare, that this is the true Meaning of the *Revelation* of *John*, when he ſaith, *They aſcended up in a cloud, and their enemies beheld them*, or *ſaw them*; that is, *Chriſt*, which did fulfil the Law, and was the End of the Law for Righteouſneſs to them that believe, which were of the Seed of Faith.

14. But he was not the End of the Law for Righteouſneſs unto the Seed of Reaſon, becauſe Reaſon is under the Law ſtill, and ſo not freed from the Law of Sin and Death; yet could they ſee him *aſcend up in a cloud*; that is, the Seed of Reaſon hath ſo much Light in the outward Letter of the Law and the Goſpel, as for to acknowledge and confeſs that theſe two Prophets muſt needs aſcend up into Heaven, namely, *Moſes* and *Jeſus*.

15. Becauſe *Moſes was the law-giver, and grace and truth came by* Jeſus Chriſt; that is, the Goſpel of Truth came by *Jeſus Chriſt*. So that whoſoever is enlightned but in the outward Letter of the Law and the Goſpel, will confeſs that *Moſes* and *Jeſus* is aſcended into Heaven; and ſo it may be ſaid by the *Revelation* of *John*, that their Enemies beheld them as well as their Friends.

16. For it was the two Prophets Friends that did ſee the Lord *Jeſus* for to aſcend, when he was taken up to Heaven in a Cloud: For thoſe Men of *Galilee*, which ſtood gazing after him, were true Believers, which were his Friends, that did ſee him go up to Heaven in a Cloud viſibly, with their natural Sight.

17. So likewiſe, a true Believer doth by Faith ſee him aſcend up into Heaven, as truly as they did, which did ſee him vith their viſible Eyes.

18. But, on the contrary, the Seed of Reaſon having neither the Sight of the viſible Eye, nor Faith in the Heart, hath nothing but the bare Letter of the Law and the Goſpel; that is, he hath nothing but what the Strength of Reaſon can imagine from the Letter of the Scriptures, which being enlightened by the Letter of the Scriptures, *may ſee as in a glaſs:* And ſo Reaſon may ſee, by the Letter of the Scriptures, that theſe two Prophets are aſcended up into Heaven in a Cloud.

19. Becauſe there are *a cloud of witneſſes*, in the Letter of the Scriptures, that *Moſes* and *Jeſus*, who were the Heads of theſe two Commiſſions, are thoſe two Prophets that are aſcended up to Heaven; and ſo it may be ſaid, that their Enemies did ſee them aſcend up to Heaven in a Cloud.

20. Thus, as ſhort as I can, I have made known what is meant by *that great voice from heaven. Secondly*, Who it was that ſpake that *great voice. Thirdly*, Who it was that did *aſcend up in a cloud. Fourthly*, What is meant by *their enemies that ſhall ſee them.*

CHAP. LXI.

Verſe 13. *And the ſame hour there ſhall be a great earthquake, and the tenth part of the city ſhall fall: and in the earthquake ſhall be ſlain in number ſeven thouſand; and the remnant were ſore affrighted, and gave glory to the God of heaven.*

1. THE Thing that is needful for all you that are ſpiritually minded, is, to know what is meant by this *great earthquake*, which the *Revelation* of *John* doth ſay, *ſhall be in the ſame hour.*

2. The Words of this Verſe hath a Dependence upon the Verſe before, that as ſoon as ever that the two Prophets were aſcended *up in a cloud, and their enemies had ſeen them, in the ſame hour was this great earthquake.*

3. There-

3. Therefore I have ſhewed in the Verſe before, what thoſe Prophets were which did aſcend up to Heaven in a Cloud; and, in the next Place, I ſhall open unto the ſpiritual diſcerning Man, what the *Revelation* of *John* doth mean by *this great earthquake.*

4. Now you muſt underſtand, that as there is a twofold Meaning in Scripture, a literal, or natural Meaning, or elſe a ſpiritual and heavenly Meaning, and no more;

5. So likewiſe, there is a twofold Earthquake; a ſpiritual Earthquake, and a natural Earthquake, and no more.

6. Therefore it is that the *Revelation* of *John* doth expreſs the ſpiritual Earthquake in literal Words, becauſe the Reaſon of Man is more capable to underſtand what a natural Earthquake is, better than it doth that which is ſpiritual.

7. Becauſe none but he *that is ſpiritual can underſtand the things of the Spirit*, as the Scripture ſaith: And as the natural Man cannot underſtand the Things of the Spirit, concerning the eternal God, and Things of Eternity; neither can he diſcern what this ſpiritual Earthquake is, but a natural Earthquake only.

8. Again, Though the Scripture doth expreſs the Earthquake of the Spirit in the ſame Senſe as it doth the natural Earthquake, yet the Revelation of the Spirit doth attribute ſeveral other Judgements to be Earthquakes, as well as Earthquakes themſelves.

9. Therefore it is that the *Revelation* of *John* doth ſpeak of all thoſe Earthquakes and Judgements which were called Earthquakes, becauſe they were as bad, or worſe, than Earthquakes themſelves, as you may find it written in the two Teſtaments, or two Commiſſions, namely, *Moſes*, and the Prophets; *Jeſus*, and the Apoſtles.

10. For the *Revelation* of *John*, eſpecially this Book called the *Revelation*, is very little elſe, but only a Rehearſal of all thoſe eminent and tranſcendent Actions which was acted in the two Commiſſions aforeſaid, both in Reſpect of thoſe great and glorious Deliverances which the Nation of the *Jews* had, when as they were obedient unto the viſible and external Worſhip which was ſet up by *Moſes*.

11. And of thoſe great Judgements which the Nation of the *Jews* did ſuffer, when as they did fall to the idolatrous Worſhip of the Heathen. And theſe Judgements which were brought upon them were called, by the *Revelation* of *John*, great Earthquakes, though ſometimes they were real natural Earthquakes, but, for the Generality, they were other great Afflictions, which was as bad as Earthquakes, as you may read, *Iſaiah* xix. 6. *Thou ſhalt be viſited with the Lord of hoſts, with thundring and ſhaking, and a great noiſe.* So *Amos* i. 1. The Prophet *Amos* ſaw *that great trouble that ſhould come upon* Iſrael *in the days of* Jeroboham, *two years before the earthquake.* Zechariah xiv. 5. *And ye ſhall flee like as ye fled from the earthquake in the days of* Uzziah, *king of* Judah. 1 *Kings* xix. the latter Part of the 11th Verſe, the Lord ſpeaking there unto *Elijah out of the wind and earthquake*, and many other terrible Things, as *the rending of the rocks and fire*, which was only to ſignify unto the Prophet *Elijah*, thoſe terrible Overthrows that the Houſe of *Ahab* and the People of *Iſrael* ſhould have.

12. Which ſhould be like unto the Rending of the Rocks aſunder, and as a devouring Fire, or like unto a great and terrible Earthquake, as you may read in the Chapter following, concerning the anointing of *Jehu* king, for to deſtroy the Houſe of *Ahab*, which was a moſt terrible Earthquake to the People of *Iſrael* at that Day.

13. So likewiſe, the 29th of *Iſaiah*, and the 6th, the Prophet there propheſying of that great Calamity which was ſpoken againſt *Jeruſalem* for their idolatrous Worſhip, in dedicating the Altar of the City of *David* unto a falſe God, which the Lord will bring into Diſtreſs and heavy Sorrow; and this heavy Sorrow and great Diſtreſs ſhould be as pleaſing unto the Lord, for it ſhould become unto him like an Altar, as you read in the ſecond Verſe, and ſo until you come to the ſixth Verſe, ſpeaking before of great Deſolation and Deſtruction that ſhould come upon *Jeruſalem* for their Idolatry againſt God, ſo that *their mighty and ſtrong men ſhould be but as chaff, that paſſeth away:* And this ſhould be unto that People as *a thunder, and a ſhaking, and great noiſe, which ſhould become as a great*

a great earthquake; becauſe there ſhould be great Trembling and Fear, both upon Small and Great.

14. So likewiſe, in *Amos* i. 1. where the Propher ſaying, that *the word of the Lord came unto him two years before the earthquake:* And that Earthquake is more explained by *Zechariah* xiv. 5. the Prophet ſpeaking to the Nation of the *Jews*, that they ſhould be overcome and deſtroyed, and that they ſhould flee *like as you fled from the earthquake, in the days of* Uzziah, *king of* Judah.

CHAP. LXII.

1. NOW what was that great Earthquake in the Days of *Uzziah*, King of *Judah*, but a great Deſtruction which their Enemies had over the People of the *Jews*, which did cauſe a great Fear and Trembling of Heart, which may be called, by the Revelation of the Spirit, *a great earthquake.*

2. Becauſe the Mind of Man is altogether earthly, and doth mind nothing but earthly Things: Therefore it is that the Prophet doth ſay, *O earth, earth, hear the word of the Lord!* Now you muſt not underſtand that the Prophet did mean that Earth which we tread upon; but his Meaning was, the Heart of Man, which mindeth earthly Things, which *have eyes, and ſee not*; *and ears, and hear not*; *and hearts, and underſtand not:* But the Earth which we tread upon hath no Eyes to ſee, nor Ears to hear, neither is it capable to underſtand either ſpiritual or earthly Things.

3. Therefore of Neceſſity, when the Scripture doth ſpeak of a great Earthquake, it is meant of the Heart of Man, which mindeth nothing but earthly Things; and when there is a more than ordinary Affliction or Diſtraction, either to a particular Perſon, or, in general, to a Nation or People, it doth cauſe an extream Fear and Trembling of Heart unto all thoſe which do eſcape their Life.

4. And many are ſo overpowered with Fear and Trembling, that it becomes Death itſelf, and ſo are ſlain in the Earthquake; ſo many fleeing through Fear from the Battle, or

from the Peſtilence, which doth cauſe a great Earthquake in the Minds of Men and Women; whereby many a Thouſand have been ſlain in this Earthquake, as our own Experience can witneſs in theſe our Days, both in the Time when the Peſtilence was in this Land, and in the Days when thoſe Battles were fought.

5. Thus, in ſome Meaſure, I have given you in ſhort what is meant by the Word *Earthquake*, as it was meant in the Commiſſion of *Moſes* and the Prophets.

CHAP. LXIII.

1. IN the next Place I ſhall ſhew what is meant by the word *Earthquake* in the Goſpel; therefore you ſhall find it written, *Matt.* xxvii. 51. *And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the ſtones were cloven.* So in the 54th Verſe, *When the centurion and they that were with him watching* Jeſus, *ſaw the earthquake, and the things that were done, they feared greatly, ſaying, Truly this was the Son of God.* So likewiſe, *Matt.* xxviii. 2. *And behold there was a great earthquake, for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it.* So *Acts* xvi. 26. *And ſuddenly there aroſe a great earthquake, ſo that the foundation of the priſon was ſhaken, and by and by all the doors opened, and every man's bonds were looſed.*

2. Theſe four Places of Scripture do bear all one and the ſame Interpretation, becauſe there was a real natural Earthquake: But this you muſt underſtand, that theſe ſeveral Earthquakes they were not every where, but in ſome particular Places.

3. So likewiſe it was not all the People in general which did ſee theſe Earthquakes, but ſome few People in particular, as in that Place, *Matt.* xxvii. 51. ſpeaking there of the Earthquake which was at the Death of *Chriſt*, is the very ſame as is ſpoken of in the 54th Verſe, where it is ſaid, *That the centurion, and they that were with him watching* Jeſus, *ſaw the*

the earthquake and the things that were done; which Earthquake and other wonderful Things which the Centurion and thoſe that were with him ſaw, was that which cauſed a great Fear in them, which made them to ſay, *Of a truth this was the Son of God.*

4. Obſerve, that this Centurion which ſaw this Earthquake, and other Things at the Death of our Lord, was the Captain of that Band of Soldiers which was to ſee the Lord *Jeſus* executed, or crucified, and that you may find, *Mark* xxv. 44. whereas *Pilate* marvelling that *Jeſus* was dead, *called unto him the centurion, and aſked of him whether he had been any while dead?* and the Centurion did certify *Pilate* the Truth of the Thing.

5. So likewiſe thoſe Soldiers that were under the Centurion's Command, were they that watched to ſee *Jeſus* put to Death: And theſe were they which did ſee this Earthquake, and the natural Vail of the Temple rent from the Bottom to the Top, and thoſe natural Stones did cleave aſunder, and the Graves did open themſelves, and many Bodies of the Saints which ſlept, aroſe, and came out of the Graves after his Reſurrection, and went into the Holy City, and appeared unto many.

6. Theſe wonderful Works which was wrought by the Power of *Chriſt*'s Death and Reſurrection, even unto the viſible Eye of Reaſon, which was only to ſignify that great Power and Operation, that his Death and Reſurrection ſhould have upon the inviſible Spirit, both of Faith and Reaſon.

7. This outward and viſible Sight of the Earthquake, did cauſe the Centurion and the reſt that watched with him, to be in great Fear, which made them to ſay, *Truly this was the Son of God.*

8. And this great Fear in them made their Hearts to tremble and quake, becauſe they had been a Watch and a Guard to put the Lord of Life to Death; and this did cauſe a great Earthquake in their Souls and Bodies, as well as that Earthquake which they ſaw without them.

9. For all the People that went to ſee *Jeſus* go to the Place of Execution, did not ſee this Earthquake, but the Centurion and thoſe that were under his Command, and appointed

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to watch about that Buſineſs, I declare were thoſe which did ſee the Earthquake: And the Centurion was he which did relate the Truth of it unto *Pilate* and the reſt of the Rulers of the *Jews:* And the Soldiers which were under his Command, were Witneſſes unto the Truth of it, whereby many of the *Jews* were convinced in their own Conſciences, that they had put the Lord of Life to Death: and the Guilt of this Blood did cauſe a Fear of eternal Damnation, as *Chriſt* ſaid unto the *Jews* before his Death, *You ſerpents, you devils, how can you eſcape the damnation of hell?*

10. This Fear of eternal Damnation was in the Spirits and Bodies of thoſe *Jews*, which had a Hand in the Death of *Chriſt*, as a great Earthquake.

11. For the Fear of eternal Death is a greater Earthquake to the Spirit of Man, than a natural Death is, though there is very ſad Fears and Quakings of Heart upon natural Calamities, and natural Death; but very ſmall in Compariſon of the Fear of eternal Death. Thus I have opened ſomewhat of that natural Earthquake, and ſomewhat of the ſpiritual Earthquake.

CHAP. LXIV.

1. AGAIN it is ſaid, *Matt.* xxviii. 2. *And behold there was a great earthquake, for the angel of the Lord deſcended from heaven, and rolled back the ſtone, and ſat upon it.* Now this Earthquake ſpoken of here in this Place, I declare, it was ſeen of none but of thoſe which was appointed to watch the Sepulchre of *Chriſt*, leſt his Diſciples ſhould ſteal him away, as you may read in the 4th Verſe, *And for fear of him the keepers were aſtoniſhed, and became as dead men.*

2. Now whether the Angel of the Lord deſcending upon the Sepulchre, and rolling away the Stone, did make the Earth in that Place to quake, or no, I will not diſpute: But this I am ſure, that *his countenance being like lightning, and his raiment white as ſnow*, did cauſe the Keepers Hearts to be poſſeſſed with ſuch extream Fear, that the Earth whereon they trod

trod did ſeem to quake and tremble unto them, when as indeed it was their own earthy Hearts that did quake and tremble, and was that great Earthquake; for their Underſtandings and Conſciences were ſo aſtoniſhed at the Sight of the Brightneſs of the Angel, that with Fear and Trembling they became as dead Men for a Seaſon, until ſuch Time as the Earthquake was over, and that they had recruited their Senſes again, and then ſome of the Watch came into the City, *and ſhewed unto the high-prieſt all things that were done*, as you may ſee in the 11th Verſe.

3. Which News of the Watch did put the High-Prieſt and the Elders into a great Fear of Heart, that it became as a great Earthquake unto them alſo; therefore it was that they took Council together with the Elders, and gave large Money unto the Soldiers which did watch the Sepulchre, that they ſhould tell a Lye, even againſt that which they had ſeen with their natural Eyes, and ſay, *That his diſciples had ſtolen him away by night while they themſelves ſlept: ſo the ſoldiers took the money, and did as they were taught*; and this was that great Earthquake which the Angel of the Lord did cauſe to be, when he deſcended from Heaven upon the Sepulchre, and rolled away the Stone, and this Earthquake had Reference only unto the Hearts of thoſe Soldiers which was to watch the Sepulchre of *Chriſt:* And thoſe High-Prieſt and Elders of the *Jews* being ſo amazed and affrighted at it, ſo that it became a greater Trembling of Soul, than that was which *Felix* had, when as *Paul* diſputed with him about the Reſurrection of the Dead; and in this Regard it may be called *a great Earthquake.*

4. So *Acts* xvi. 26. *Paul* and *Silas* being in Priſon for thoſe great Miracles they did, as you may read in that Chapter, they prayed, *And there was ſuddenly a great earthquake*, ſo that the Foundation of the Priſon was ſhaken, and the Hinges, Doors, and Locks did fly open; which was only to ſignify that great Earthquake, which ſhould come upon the Spirits of Men and Women, by the Preaching of the Goſpel of *Jeſus Chriſt* by *Paul* and *Silas*, and the reſt of the Apoſtles, and Miniſters made by them.

5. Therefore,

5. Therefore, you may ſee what a great Earthquake there was upon the Spirit of the Jailor, how he came trembling, and fell down before *Paul* and *Silas*, deſiring with great Fear, *What he ſhould do to be ſaved?* for none knoweth what a great Earthquake it was to his Heart but himſelf, and ſo it was with many more in the Time of their Commiſſion, as you may read in the *Acts*.

6. So that Earthquake which made the Foundation of the Priſon to ſhake, and the Doors to fly open, was only to ſignify that great Power which the Commiſſion of the Holy Ghoſt ſhould have, and had over, and upon the Spirits of Men and Women, which ſhould be as a ſpiritual Earthquake, to make the Foundation, which Man's Heart is grounded upon, to ſhake.

7. That is, the Law of *Moſes*, which the *Jews* did build upon as a ſure Foundation for eternal Life: But this Commiſſion of the Holy Ghoſt ſhould be like a mighty ruſhing Wind, that ſhould ſhake the Foundation of their Faith, which was built upon the Law of *Moſes*, ſhewing that there could be no Life eternal, not by the Righteouſneſs of the Law; and this ſhould be as a great Earthquake unto the *Jewiſh* Nation, which were the Seed of Reaſon.

8. Which was only to ſignify what great Calamity ſhould be both upon the Seed of Faith, and the Seed of Reaſon, in the Time of the Commiſſion of the Apoſtles, as well as there was in the Commiſſion of *Moſes* and the Prophets, which ſhould be as a great Earthquake, as well unto the inviſible Spirit and Heart of Man, with Reference unto eternal Life and Death, as it was unto external and natural Judgments.

9. Which natural Judgments cannot paſs upon a Nation, or a particular Perſon, but it will cauſe a great Earthquake, whether it be in general to a whole Nation, or in particular to ſome one Perſon or more; therefore it is that the Revelation of *John* doth ſpeak, ſaying, *That in the ſame hour there ſhall be a great earthquake:* Meaning the whole Time of the Commiſſion of *Jeſus* and the Apoſtles, which was a Matter of three hundred Years from the Birth of *Chriſt*, to the latter End of that Commiſſion of the Goſpel, which is but as one Hour in the Revelation of Faith's Account.

10. Becauſe

10. Becauſe the Revelation of Faith hath always an Eye unto Eternity; therefore, when the Revelation of *John* doth ſay, *In the ſame hour there ſhall be a great earthquake*, it is with Reference to thoſe great Calamities and terrible Judgments, that ſhould come upon the Nation of the *Jews*, which were the Seed of Reaſon, and thoſe believing *Jews* and Gentiles which did, and ſhould be, true Believers in that Commiſſion of *Jeſus* and the Apoſtles; therefore, you ſhall find it written, *Rev.* vi. 12. *And I beheld, when he had opened the ſixth ſeal, and lo, there was a great earthquake, and the ſun became black as ſackcloth of hair, and the moon was like blood.*

CHAP. LXV.

1. THIS Sun which was as black as Sackcloth of Hair, I delare was the Perſon of *Jeſus*, which was the Son of Righteouſneſs, which was the Head of the Commiſſion of the Goſpel, which is ſaid to be as black as Sackcloth of Hair.

2. Which was with Reference to thoſe great Sufferings which he himſelf, and thoſe which were commiſſionated Apoſtles, ſhould ſuffer, and thoſe which did believe in their Commiſſion; which Sufferings of theirs was even to Death itſelf, and this Suffering of Death, it began firſt of all upon the Son himſelf, and then upon thoſe commiſſionated Apoſtles, and ſo upon the Seed of Faith, both upon *Jews* and Gentiles.

3. And this was in the ten Perſecutions, and this did cauſe that great Earthquake to be both upon the Seed of Reaſon, and upon the Seed of Faith, which made the Seed of Faith to look upon *Jeſus*, their Head, to be as black as Sackcloth of Hair; for when they underſtood that *Chriſt* their Head, and the Meſſengers which he ſent to preach the everlaſting Goſpel, were put to Death, the Believers could ſee nothing according to outward Appearance but Blackneſs, like Sackcloth of Hair.

4. For there was nothing but Perſecution and putting to Death, for the Believing in the Son of God, which is called, by the *Revelation* of *John*, *The ſun, which was as black as ſackcloth of hair*, becauſe the Commiſſion of the Goſpel came

forth from the Son of God; therefore he is compared to the natural Sun, becauſe the natural Sun hath a more pure, bright, tranſcendent Light, than any other Lights whatſoever.

5. So likewiſe is that ſpiritual Light, which was preached by the Commiſſioners of the Goſpel, of a more tranſcendent Glory than that ſpiritual Light which was preached in the Commiſſion of *Moſes*; which Commiſſion did ſignify the Moon, which was like Blood, that is, the Commiſſion of *Moſes* and the Prophets ſhould be now under the Feet of the Son of Righteouſneſs, as you may read in the 12th of the *Revelations*, which Moon did ſignify the Law of *Moſes*, and the Sun did ſignify the Commiſſion of the Goſpel of *Jeſus*.

6. As for the Moon being like Blood, the Meaning is this, That the *Jews*, which were grounded upon the Law of *Moſes*, concerning that viſible Worſhip which was ſet up by *Moſes*, ſhould now be ſo tormented and vexed, that Righteouſneſs could not be had by the Law, that they would perſecute and put to Death all that ſhall bring in any other Righteouſneſs, but what was held forth by *Moſes*.

7. So that theſe *Jews* became bloody-minded Men; ſo that all their Worſhip which was in the Law of *Moſes*, did ſignify the Moon, which was good in its Time and Place, is now become like unto Blood; becauſe there is nothing elſe now, but Perſecution and Murder from the Profeſſors of the Law of *Moſes*, which did ſignify the Moon. More might be ſpoken of this; but, I ſuppoſe, it is enough for any Man that is acquainted with the ſpiritual Meaning of the Scriptures.

CHAP. LXVI.

1. THerefore, I ſhall return again to the Matter in Hand, whereby you that can ſpiritually diſcern, may know that this great Earthquake ſpoken by the *Revelation* of *John*, was meant in that Commiſſion of *Jeſus* and his Apoſtles.

2. Therefore

2. Therefore it is ſaid, *Matt.* xxiv. 7. where *Chriſt* doth propheſy, *That nation ſhall riſe againſt nation, and realm againſt realm; and there ſhall be famine, and peſtilence, and great earthquakes in divers places.*

3. This Place of Scripture did ſignify that great Deſtruction of *Jeruſalem*, which ſhould come upon the Nation of the *Jews*; and of that Perſecution which the Apoſtles, and the Believers of their Commiſſion, ſhould ſuffer after the Death of our Lord; which Deſtruction of *Jeruſalem*, and the Sufferings which the Saints ſhould have, ſhould be *as a great earthquake.*

4. Again, it is ſaid in the xxxth, and the 8th, *For nation ſhall riſe againſt nation, and kingdom againſt kingdom; and there ſhall be great earthquakes in divers quarters, and there ſhall be famine and troubles: theſe are the beginning of ſorrows.* So *Luke* xxi. 11. *Great earthquakes ſhall be in divers places, and hunger, and peſtilence, and fearful things: and great ſigns ſhall there be from heaven.* Theſe two Places of Scripture, and and the other aforementioned, do bear all one Interpretation, which was a Prophecy of *Chriſt* concerning that great Deſtruction which ſhould come upon the Nation of the *Jews*, and upon ſome of the Gentiles: And the Perſecution that the Apoſtles, and the Believers, both of *Jews* and Gentiles, ſhould meet withal, which was with Reference unto thoſe ten Perſecutions, which ſhould enſue after the Death of *Chriſt*, and after the Deſtruction of *Jeruſalem*, which ſhould be as a great Earthquake both to the Seed of Reaſon, and to the Seed of Faith.

5. So that you that can underſtand the ſpiritual Meaning of the Scriptures, may clearly ſee that there is a two-fold Earthquaken ſpoken of in Scripture, yet they are both joined together by the Revelation of the Spirit; ſo that there is no Diſtinction to be given between that natural Earthquake, and that ſpiritual Earthquake, but by thoſe which have a ſpiritual Diſcerning.

6. Therefore, it is that the Revelation of the Spirit in *John*, hath joined all thoſe ſpiritual Calamities and Judgments, and thoſe ſpiritual Fears and Tremblings of Heart,

which was acted in the Time of those two Commissions aforesaid, into one great Earthquake.

7. For, as I said before, this Book of the *Revelation* is very little else but a Rehearsal of all those eminent and transcendent Actions, which was acted in those two Commissions, only he speaks it in such a high, mystical, spiritual Language, as if those great Things were acted in Heaven above, and beyond the Stars, when as they were for the Generality acted upon this Earth.

8. Because the Reason of Man should never find out the true Meaning of the Scriptures, but that the Revelation of them should come only from God, or else to arise from the Seed of Faith, which is God's own Nature. Thus I have given you that are spiritual, the Interpretation of this great Earthquake.

CHAP. LXVII.

1. I Know there will be something expected to be said concerning the Words following: *And the tenth part of the city shall fall, and in the earthquake shall be slain in number seven thousand, and the remnant were sore affrighted, and gave glory to the God of heaven.* First, I shall give you to understand what this City is. 2. What is meant by the tenth Part of the City that shall fall. 3. What is meant by those seven Thousand that shall be slain. 4. What that Remnant is that was sore affrighted, and gave Glory to the God of Heaven.

2. This City spoken of here, I declare it was chiefly meant of the Nation of the *Jews*, as I shewed in the first Chapter, for they were counted the only People of God, or City of God, because there was never no Prophet sent to any other Nation or People in the Time of that Commission of the Law, but unto that Nation of the *Jews* only.

3. Neither was there any visible Worship given to any other People but to the *Jews* Nation only; neither was there Salvation to be had in any other Nation during that Commission of *Moses* but in that Nation only; therefore it is said, *that salva-*

ſalvation is of the Jews, and in this Regard they were called *the Holy City.*

4. But when the Commiſſion of *Jeſus* and the Apoſtles came in, then the Gentiles which did believe, did come to be of this City, and to be called *the Holy City*, anſwerable to that Saying of *Chriſt*, *I have other ſheep which are not of this fold, which muſt be brought into this fold.* The Words of *Chriſt* were ſpoken with Reference to thoſe Gentiles that ſhould be brought into that Fold, by the preaching of the Apoſtles unto the Gentiles, for *Chriſt* himſelf did not preach unto the Gentiles, except there came one or two by chance which heard him, but he came unto the *Jews* Nation only, therefore it is ſaid, *that he came unto his own, and his own received him not.*

5. So that it may be clear to you that can diſcern, that the Nation of the *Jews* was that external City of God, becauſe they had that external Worſhip which no other People had, which ſhould have led them to the Knowledge of the true ſpiritual God-Man *Chriſt Jeſus*, which ſome of that Nation did underſtand at that Time in that Commiſſion of *Moſes.*

6. But when the Commiſſion of *Jeſus* came in, that was given unto the Apoſtles, then the Gentiles came to be Believers of their Doctrine concerning *Chriſt*, and ſo came to be ingrafted by Faith into the true Olive-tree, and became Temples of the Holy Ghoſt, and the City of God, and ſo the believing *Jews* and Gentiles became one City, or Temple, unto God.

7. For that holy Seed of Faith which is the divine Nature of God, which is ſometimes in Scripture called *the Spirit of God*, and ſo it may be ſaid that the Spirit of God, or Spirit of *Chriſt* is in you, ſo that in a ſpiritual Senſe, all the believing *Jews* and Gentiles may be called *the City of God.*

8. But as for that City which *John*'s *Revelation* doth ſay ſhall fall, was principally meant of that Nation of the *Jews*, with Reference to thoſe Plagues which are ſpoken of by *Chriſt*, in *Matthew*, *Mark*, and *Luke* afore-named, *whereas nation ſhall riſe againſt nation, and kingdom againſt kingdom, and famine, and peſtilences, and earthquakes*, which was ſpoken of by *Chriſt*, with Reference to the Deſtruction of *Jeruſalem*, and then did the tenth Part of the City fall.

9. That

9. That is, divide the Nation of the *Jews* into ten Parts, and the tenth Part of it did fall; that is, it was waſted and deſtroyed by the Famine, Peſtilence, and the Sword, beſides that great Overthrow that the *Romans* had over the *Jews*, when as they took the City of *Jeruſalem*, and pulled down, and burnt that glorious Temple that *Solomon* had built, which was a great Earthquake unto thoſe People of the *Jews*, which did cauſe the tenth Part of the City for to fall; which City was the People of the *Jews*, which had ſuch a great and high Eſteem of that glorious Temple, which was called *the houſe of God.*

10. Which was as a moſt terrible great Earthquake, wherein *John* doth ſay there was ſlain in Number ſeven Thouſand. Now it is not to be underſtood, that the Revelation of the Spirit did mean exactly ſeven Thouſand, and as the Spirit of Reaſon doth account; for the Spirit of Faith calleth ſeventy and ſeven Thouſand but ſeven Thouſand, becauſe the Reaſon of Man ſhould be wholly kept dark in the Knowledge of the Mercies or Judgments of God.

11. For I do rather believe that there was ſeven Hundred Thouſand ſlain in that great Earthquake, than ſeven Thouſand, though the *Revelation* of *John* doth expreſs it to be but ſeven Thouſand.

12. And theſe which were ſlain in this great Earthquake, were thoſe carnal *Jews* which were Profeſſors of that Worſhip which was ſet up by *Moſes*, therefore called *the City of God.*

13. But that Remnant which was ſore affrighted, and gave Glory to the God of Heaven, were thoſe true believing *Jews* and Gentiles which were ſore affrighted to ſee that great Deſtruction, or Earthquake, upon their Brethren in the Fleſh, which might cauſe a great Fear in them, being but a Remnant in Compariſon, according to that Saying, *Though* Iſrael *be as the ſand of the ſea, yet a remnant ſhall be ſaved.*

14. And the Conſideration of this, that this Remnant of believing *Jews* and Gentiles had eſcaped the being ſlain in the great Earthquake or great Deſtruction, made them give Praiſe and Glory in their Spirits unto the God of Heaven.

15. Thus, as brief as I can, I have given you the true Interpretation of the 13th Verſe. 1. Concerning that great Earth-

Earthquake. 2. What that City was. 3. What that tenth Part of the City was. 4. What was meant by thoſe ſeven Thouſand which were ſlain. 5. What that Remnant was that was ſore affrighted, and gave Glory unto the God of Heaven.

CHAP. LXVIII.

Verſe 14: *The ſecond woe is paſt, and behold, the third woe will come anon.*

1. THESE two Woes, which the *Revelation* of *John* doth ſay are paſt, were thoſe two Commiſſions, namely, the Commiſſion of *Moſes* and the Prophets, and the Commiſſion of *Jeſus* and the Apoſtles, which cauſed much Woe to the Inhabitants of the Earth, in the Time of their Commiſſions.

2. Therefore, when the Scriptures doth declare any Woes unto Nations or People, it is unto thoſe that are under a Commiſſion, or elſe unto thoſe that ſhall be the Oppoſers of a Commiſſion.

3. Therefore the Revelation of *John* gave him to underſtand moſt of thoſe eminent Actions which was acted in the Commiſſion of *Moſes* and the Prophets, with thoſe Woes and Judgements which was executed upon the Nation of the *Jews*, for their great Rebellion and Idolatry againſt that Worſhip of the Law, which was ſet up by *Moſes*.

4. Likewiſe the Spirit of Revelation in *John* did mean alſo thoſe wonderful Judgements and Woes which was executed upon the Enemies of the People of the *Jews*, as you may read in many Places in the Books of *Moſes*, and the Prophets, and all thoſe Judgements which was executed under the Commiſſion of *Moſes* and the Prophets, is counted, by the Spirit of Revelation in *John*, but one Woe.

5. So likewiſe, in the ſecond Woe, the Meaning of the Spirit was this, that all thoſe Plagues and Judgements which was

was executed in the Commiſſion of *Jeſus* and the Apoſtles, make up but one Woe.

6. Therefore you may read what a many Woes the Lord *Jeſus* did pronounce againſt the Scribes, and Phariſees, and Lawyers; alſo he pronounced, *Wo unto thee* Chorazin, *wo unto thee* Bethſaida; *for if thoſe mighty works which were done in thee, had been done in* Sodom, *they would have repented long ago.* And all thoſe Woes which *Chriſt* did pronounce both againſt the Perſons and Places, it did come to paſs in the Commiſſion of the Apoſtles.

7. Alſo there was a Woe which the Saints did undergo in the Time of the Apoſtles Commiſſion, which Commiſſion did laſt about 300 Years from the Birth of *Chriſt*, to the latter End of the ten Perſecutions, ſo that there was many ſad Sufferings amongſt the Saints.

8. Likewiſe the Devils were not free from Sufferings in this Commiſſion, no more than they were in the Commiſſion of *Moſes*; and all theſe Sufferings, both of Saint and Devil, which was in the Time of a Commiſſion, I ſay, they make up but one Woe.

9. For the *Revelation* of *John* did always ſpeak with Reference to what was acted in thoſe two Commiſſions, whether it was Fire that proceeded out of their Mouths, or the turning of Waters into Blood, or any other natural or ſpiritual Action that was eminent in thoſe Commiſſions, they are rehearſed by the Revelation of the Spirit in *John*, in a hidden myſterious Language, becauſe the Seed of Reaſon might never underſtand the ſpiritual Meaning of thoſe two Commiſſions.

10. So that theſe two Woes which are paſt, was ſpoken with Reference to thoſe great Calamities which did fall out in the Time of thoſe two Commiſſions, with Reference to that Oppoſition that ſhould be againſt that Doctrine and viſible Worſhip which was held forth, or ſet up by thoſe two Commiſſions, as you may read in Abundance of Places in the Commiſſion of *Moſes*, and the Prophets, and *Jeſus*, and the Apoſtles.

11. So that when the Commiſſions were paſt or ended, then was thoſe two Woes paſt or ended, as with Relation to Commiſſions from God; therefore it was that the Revelation

of

of the Spirit in *John* was that Reed that was given him, like unto a Rod, to measure the Temple of God, and the Holy City, and the Altar, and them that worship therein; that is, the Spirit of Revelation in *John* was made capable to comprehend all those chief eminent transcendent Actions, which was acted, and should be acted, in these two Commissions, with those two Woes that did belong to them.

12. So that when the two Commissions was fulfilled and past, then was the two Woes which did belong to those Commissions past also; therefore it said, *the second woe is past, and behold the third woe will come anon.*

CHAP. LXIX.

1. NOW this third Woe, which is to come anon, did belong unto the third Commission, which is the Commission of the Spirit, which is the last Commission, and the last Woe.

2. Therefore, as soon as ever the third Commission doth come upon the Stage of this World, Verse 15. *And the seventh angel sounded, and there was great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*

3. All this latter Part of the Chapter, from the 15th Verse to the latter End, is nothing else but a Rehearsal of that spiritual and heavenly Glory that should be given unto the Lord *Jesus*, the only God; so that the Kingdoms of this World are become his.

4. That is, the Kingdoms of eternal Glory are become his, and he shall reign for ever and ever. It may be said also, the Kingdoms of this World are become his, because he hath put an End to all Time, and all Kingdoms, so that there shall be now no more Kings, neither in Heaven, nor upon Earth, but himself; therefore all the Kingdoms of the Earth are become his.

5. That is, there shall be no more Heaven upon this Earth for Kings, nor for their Subjects, neither shall there be any

putting of Men to Death by Kings and Magiſtrates, by a Law, but all the Kingdoms of this World, which are in ſo many Kings Hands, now ſhall become his, as well as that Kingdom of Glory is his.

6. Becauſe he ſhall put an End to all the Glory of this World, which was ſo highly eſteemed of by the Kings, and the Inhabitants of the Earth, and he ſhall reign for ever and ever.

7. That is, he ſhall reign over thoſe perſecuting Spirits of Reaſon the Devil, which was in thoſe Kings and Rulers that had the Kingdoms of this World in their Hands, by taking away their Heaven from them, and by keeping them in utter Darkneſs here in this World, where they had their heavenly Pleaſures.

8. And this Power hath he purchaſed by his Death, *to deſtroy him that had the power of death, which is the devil*; which is no other but the Reaſon of Man; and in this Manner ſhall he reign over the Seed of Reaſon, which is the Devil, which had the Kingdoms of this World in Poſſeſſion; but now they are become the Kingdoms of our Lord *Chriſt*, and he ſhall reign for ever and ever over the Seed of Reaſon, which is the Devil, by keeping them under that eternal Death, which is that ſecond Death, in utter Darkneſs, *where is weeping and gnaſhing of teeth for evermore.* Thus are the Kingdoms of this World become our Lord *Chriſt*'s, and in this Manner ſhall he reign over the Seed of Reaſon, the Devil, for ever and ever. *Amen.*

9. And as he hath gained the Kingdoms of this World by his Death, whereby to reign over the Seed of Reaſon, by keeping them under eternal Darkneſs, ſo likewiſe by the Power of his Life, quickening again out of Death into Life, he hath purchaſed Crowns of eternal Glory, in that Kingdom of eternal Glory wherein himſelf doth reign, for all the Seed of Faith.

CHAP.

CHAP. LXX.

Verſe 16. *Then the twenty-four elders that ſat before God on their ſeats, fell upon their faces, and worſhipped God.*

1. THESE four-and-twenty Elders, which ſat before God on their Seats, was thoſe twelve Tribes, and thoſe twelve Apoſtles, only the *Revelation* of *John* doth call them here the four-and-twenty Elders; becauſe the Spirit doth give many Titles to one Thing, as we do in Things of Nature.

2. So that I declare that theſe twelve Tribes, and theſe twelve Apoſtles, were thoſe four-and-twenty Elders that ſat before God upon Seats, or upon ſo many Thrones, as *Chriſt* ſaid to his twelve Apoſtles, *that they ſhould ſit upon twelve thrones*; ſo likewiſe the twelve Tribes ſhould ſit upon twelve Thrones in the Kingdom of Glory.

3. Only the twelve Apoſtles, their Thrones ſhould be of a more bright burning Glory than the other; becauſe their Commiſſion was the Commiſſion of the Blood, and the twelve Tribes were the Commiſſion of the Water, and they were Witneſſes unto the Tabernacle, which was but a Pattern or a Type; but the Apoſtles were Witneſſes unto the Tabernacle itſelf, and did ſuffer more for their Teſtimony to that Tabernacle than the other did.

4. For their Teſtimony did coſt them the Death of their Souls; ſo likewiſe, as *Paul* ſaith, *As one ſtar differeth in glory from another, ſo will it be in the kingdom of glory*; and ſo it will be between the Thrones of the twelve Tribes of *Iſrael*, and the twelve Apoſtles, though the *Revelation* of *John* doth ſpeak as if they were already ſettled in thoſe Thrones of eternal Glory.

5. Becauſe Faith knows no Time, but looks upon all Time to be ſwallowed up into Eternity; therefore ſpeaks of Things to come as if they were already done.

CHAP. LXXI.

Verſe 17. *Saying, We give thee thanks, O Lord God Almighty, which art, and which was, and which art to come: for thou haſt reſerved thy great power, and haſt obtained thy kingdom.*

1. OBSERVE, That it was the four-and-twenty Elders that gave Thanks unto the Lord God Almighty; becauſe he had taken by his great Power the Kingdoms into his Hands, that he might reign for ever and ever: That is, the Spirit of Revelation in *John* doth ſpeak as if the Things were already performed.

2. Becauſe the Eye of Faith doth look upon Things to come, or a-far off, as near at Hand, and in preſent Being; therefore, *John* ſaw thoſe twelve Tribes, and thoſe twelve Apoſtles, to whom thoſe two Commiſſions was given, fall down and worſhip, and give Thanks unto the Lord God Almighty; becauſe he had put an End unto the Kingdoms of this World, and would now reign over the Seed of Reaſon himſelf with a Rod of Iron, or with a ſecond Death in utter Darkneſs for ever and ever.

3. Even as the Seed of Reaſon did reign over the Seed of Faith for this many hundred Years, by putting the Heads of theſe two Commiſſions, and many of the Believers of them, to Death.

4. Thus did Reaſon, the Devil, reign; becauſe he had the Power of Death in his Hands, and ſo he will have as long as this World doth laſt.

5. Therefore, when *John* doth ſpeak of the Lord God Almighty's reigning for ever and ever, it is ſpoken with Reference to the End of the World; therefore, it is ſaid in the 18th Verſe, *That the Gentiles were angry, becauſe his wrath is come, and the time that the dead ſhould be judged; and that he ſhould give reward unto his ſervants the prophets, and to his ſaints, and to them that fear his name, both ſmall and great; but will deſtroy them that deſtroy the earth.*

6. The

6. The Meaning is this, That the Almighty God will now put an End to all Time, and give Reward unto his Servants the Prophets, and to his Saints *both ſmall and great.*

7. Or, as I may ſay, All the Seed of Faith, their Reward is Crowns of eternal Glory, or a Life of Immortality and Glory in the Preſence of their Almighty God and Bleſſed Redeemer.

8. Where they ſhall viſibly ſee their God Face to Face, and have a ſenſible Diſtinction in themſelves, and of their God and King, from all the reſt of the holy Angels, and from thoſe four-and-twenty Elders, and from *Moſes* and *Elijah*, and all the reſt of the Prophets.

9. Alſo they ſhall know the Diſtinction between every Prophet, one from the other, by thoſe Crowns of immortal Glory which they ſhall have, according to that Gift, or Work, which they were commiſſionated for when they were here in Mortality.

10. Alſo there ſhall be an eternal Encreaſe of new Wiſdom, new Joy and Glory, for ever and ever, without End; and this will be the Reward that the Almighty God will give unto his Servants the Prophets, and all the Seed of Faith, at the laſt Day, when he ſhall raiſe the Dead.

11. But on the contrary, he ſhall judge the Seed of Reaſon in his Wrath, and deſtroy them that did deſtroy the Earth.

12. The Seed of Reaſon did deſtroy the Earth by Perſecution, and putting to Death the Prophets, and Apoſtles, and Saints, and righteous Men, for Religion or Conſcience-ſake; therefore the Seed of Reaſon, which is the Devil, muſt now rule no longer, and his Kingdoms muſt be taken out of his Hands, and given to the right Owner, which firſt created them.

13. Therefore he will put them to what Uſe he pleaſeth, even where the Seed of Reaſon had his Honour and Pleaſure, and would not ſuffer the Seed of Faith to live in his Kingdom; therefore, now that which was the Devil's Kingdom of Heaven, muſt now be his Kingdom of Hell: And that which was a Kingdom of Light and Joy before, is now become a Kingdom of Darkneſs, and endleſs Pain and Shame.

14. Thus will the Lord God Almighty reign over the Kingdoms of this World, when as the Time appointed is expired, that

that he may give Reward unto the Seed of Faith, and reign over them in the Kingdom of eternal Glory.

15. And reign over the Seed of Reaſon, by keeping it under that Kingdom of eternal Darkneſs, which is the ſecond Death: And thus will the Kingdoms of this World become our Lord *Chriſt*'s, and he ſhall reign for ever and ever.

CHAP. LXXII.

1. SO in the laſt Verſe of this 11th Chapter it is ſaid, *Then the temple of God was opened in heaven, and there was ſeen in his temple the ark of his covenant.* This Temple of God which was opened in Heaven, was the very ſame Temple as is ſpoken of in the firſt Verſe of this Chapter, that was the Bodies of the Seed of Faith, both in the *Jews* and in the Gentiles, they make up but one Temple of God.

2. Only *John* doth ſpeak of the Temple in the firſt Verſe, as it was in the State of Mortality, and ſo to ſuffer many Things by the Rulers of the Earth; therefore it was that *John* had that Reed like unto a Rod, given him to meaſure the Temple of God.

3. But this Temple of God, ſpoken of in the laſt Verſe, was meant the Temple of God in Glory; therefore it is ſaid, *That the temple of God was opened in heaven*, meaning all the Seed of Faith, both *Jew* and Gentile, to whom his Covenant of Grace was made; therefore it is ſaid, *There was ſeen in his temple the ark of his covenant.*

4. So that as there was a viſible Ark of his Covenant, in the Time of the Law, ſo that all thoſe that had the keeping of it did proſper in natural Things, as you may read in the Books of the Law; ſo all thoſe that were faithful to that Worſhip which that Ark was a Covenant of, were bleſſed with the Aſſurance of everlaſting Life; and this Ark was but a Type of that Covenant of Grace, which God did make with the Houſe of *Iſrael*, when as he ſaid, *At that day I will make a new covenant, by writing his law in their inward parts.*

5. That

5. That is, by giving them a new Covenant, and ſo a new Law; that is, the Goſpel of *Jeſus* was that new Covenant, and that new Law was the Law of Faith; and this Law of Faith ſhould cauſe them to walk in his Statutes; that is, to believe in the Son of God; and this new Covenant was that Ark of God, which was in the Temple of God, which was opened in Heaven.

6. That is, there was found Faithfulneſs, both in the *Jew* and the Gentile, unto the Covenant of Grace, which was the Ark of God, which was preached by his Apoſtles; therefore the *Revelation* of *John* did meaſure the Temple of God, as with Reference to their Sufferings for their Faith in *Jeſus*: So likewiſe his *Revelation* did ſee that great Glory that the Temple of God, which was the Seed of Faith, both in the *Jew* and Gentile, ſhould have in the Kingdom of eternal Glory, when Time ſhall be no more.

7. And as there was Lightnings, and Voices, and Thunderings, and Earthquakes, and much Hail at the giving forth of the Law of *Moſes*, and in his Commiſſion of the Law; ſo likewiſe will there be at the End of the World, which the Spirit of *Revelation* in *John* did ſee would ſurely come to paſs: Therefore he doth ſpeak as aſſuredly, as if the Thing were already performed; becauſe Faith and God knoweth no Time, but liveth in Eternity, and hath united Time and Eternity together.

8. So much for the laſt Verſe of this Chapter. I have given as ſhort an Interpretation of the latter Part of this Chapter as I can, becauſe there is not Things of ſuch high Concernment in it, as there is in the former Part of the Chapter: Beſides, if I ſhould be large in the Interpretation of every Verſe, it would be too big a Volume.

9. But, I ſuppoſe, that there is no ſpiritual wiſe Man that doth truly underſtand the foregoing Diſcourſe; but he may perceive upon what Foundation I go upon, and what it is that I drive at, and to what Purpoſe all thoſe Interpretations of Scripture doth tend.

10. For a ſhort Interpretation doth many Times enlighten the Underſtanding, and giveth better Satisfaction to the Mind of Man, than a large one doth.

11. It

11. It hath been the Cuſtom of learned wiſe Men in Reaſon, to make a great Volume of one Verſe in a Chapter, and when a Man hath read over the whole Volume, he is as far unſatisfied in his Mind as he was when he began; becauſe the Subſtance of thoſe Words might have been unfolded in a few Words, and ſo a Man might have retained the true Interpretation in his Mind; but I ſhall let them paſs.

CHAP. LXXIII.

1. NOW I have given ſome Interpretation upon every Verſe, wherein I have ſhewed who thoſe two Prophets and Witneſſes were that the Spirit of *Revelation* in *John* did mean, and what their Power was: Now, in the next Place, I ſhall come to ſhew who thoſe two Prophets and Witneſſes are now in this latter Age, and what their Power is.

2. Therefore you ſhall find it written in the firſt Epiſtle of *John*, the 5th Chapter, beginning at the 6th *Verſe*, *John* ſpeaking there concerning *Jeſus Chriſt*, ſaying, *That he came by water and blood: not by water only, but by water and blood: and the ſpirit did bear witneſs, becauſe the ſpirit is truth.* The Meaning of *John* in theſe Words is this, That as there was Water, Blood, and Spirit came out of the Sides of *Chriſt* at his Death, which Water, Blood, and Spirit was only to ſignify thoſe three Commiſſions on Earth; therefore it is ſaid, that he came by *water and blood*, which Water did ſignify the Law of *Moſes*; therefore it is ſaid in Scripture, *That he was made under the law*, and ſo he may be ſaid to come by Water, becauſe he came to fulfil the Law, and not to deſtroy the Law, and in this Senſe he may be ſaid to come by Water.

3. And as for his coming by Blood, the Blood did ſignify the Goſpel of Peace which was given by him, which he himſelf, and the Embaſſadors of it, and many of the Believers had their Bloods ſhed for believing, or witneſſing to him, for which his own Blood was ſpilt, for ſaying, *That he was the Son of God.*

4. So

4. So that he came indeed by Water and Blood, becauſe he came to perform, or to fulfil the Law of *Moſes*, which did ſignify the Water, and to have his own Blood ſhed, and the Blood of many others ſhed for bearing Witneſs unto him, ſo that the Commiſſion of the Law being fulfilled and ended, he being the End of the Law, therefore there came Water out of his Sides: So likewiſe there cometh Blood out of his Sides, which was to ſignify that the Commiſſion of the Goſpel ſhould now paſs through Blood, as he himſelf did; and in this Senſe he may be ſaid to come by *water and blood.*

5. Likewiſe it is ſaid, *And the ſpirit beareth witneſs becauſe the ſpirit is truth:* Now this Spirit that came out of his Side, did ſignify the third and laſt Commiſſion of the Spirit.

6. That is, though the Spirit was in and did aſſiſt the former Commiſſions, yet they were not the Commiſſion of the Spirit; but the Spirit will have a Commiſſion of itſelf, elſe there cannot be three Records on Earth, as there is in Heaven, as you may read in the 7th Verſe, of three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, or Holy Spirit.

7. Theſe three that bear Record in Heaven, is with Relation to thoſe three Records on Earth; that is, God did bear Witneſs unto the Commiſſion of *Moſes*, which did ſignify the Water, under the Title of God the Father. 2. God did bear Witneſs unto the Commiſſion of the Goſpel, which was the Commiſſion of the Blood; therefore it was that the Word, which was the ſecond Record in Heaven, it became, or was made Fleſh, ſo that there might be a Witneſs, or Record of it on Earth, as there was in Heaven. And the third Record in Heaven was the Holy Spirit, which was to ſignify the Commiſſion of the Spirit that ſhould be acted upon the Stage of this Earth, as the other two hath been, as you may ſee in the 8th Verſe, *And there are three that bear Record in earth, the ſpirit, water, and blood, and theſe three agree in one,*

8. Now theſe that bear Witneſs in Earth, are theſe three Commiſſions; but take Notice of this, that ſometimes that which is laſt is ſet firſt, and the firſt laſt: So it is in this Place, for you ſhall find in the Verſe before of thoſe three Records in Heaven, that the Record of the Spirit is laſt in Order; but

here in these Records in Earth, the Record of the Spirit is set first, before the Witness of the Water and the Blood, yet acted last in this Earth, because it is acted in Order in this Earth: and as the Divine Spirit was the first Agent, and assisting of the other two Witnesses in Earth, so likewise it will be the the last; so that the first is become last, and the last was the first.

9. That is, the eternal Spirit that did first assist the other two Commissions, enabling them to bear Record unto the Father, and the Word in Heaven, so likewise there must be a Witness of the Spirit here in Earth, answerable to that Record in Heaven.

10. As the Commission of *Moses* which was the Water, bears Record to God the Father, and as the Commission of the Gospel did bear Witness to the Word; that is, that the Word was God, and that Word became Flesh, and dwelt amongst us; and this was suitable to that Record in Heaven, that the Word was God.

11. So likewise there must be a third Witness in Earth suitable to that Record in Heaven, which Record in Heaven was the Holy Ghost; therefore there must be a Commission of the Spirit here in Earth, to bear Witness unto the other two Commissions, which was the Water and Blood, therefore I shall not speak of that Record in Heaven, because my Fellow-witness hath opened it already in that Book of ours, called, *A Divine Looking-glass.*

12. Therefore I shall treat only upon those three Records on Earth, and as for two of them, I have shewed at large in this Writing, so that every ordinary Understanding may plainly see that the Commission of *Moses*, which was of the Law, was that Witness of Water in Earth, and the Commission of the Gospel of *Jesus*, which was the Blood, was the Witness of the Word, and this was the second Witness in Earth.

CHAP. LXXIV.

1. NOW the third and laſt Witneſs in Earth, is the Witneſs of the Spirit, which Witneſs of the Spirit is now extant in the Earth, the Names of them are *John Reeve* and *Lodowicke Muggleton.*

2. Us two hath God choſen by Voice of Words, and to bear Witneſs unto the true God, who hath given us more ſpiritual Underſtanding of his Mind in the Scriptures, than all the Men in the World at this Day.

3. Neither doth any Man truly know the ſpiritual Meaning of the Scriptures, but us two only, and thoſe that receive our Teſtimony, becauſe this being the Commiſſion of the Spirit, it hath no viſible Forms of Worſhip belonging to it, to blind the Eyes of Men.

4. Alſo God hath choſen us two his laſt Meſſengers unto this bloody unbelieving World, and hath put the two-edged Sword of his Spirit into our Mouths, to pronounce Bleſſing and Curſing to Eternity, which none ever had by Commiſſion from God this 1300 Years, but us two only.

5. Becauſe we two are the choſen Witneſſes of the Spirit in Earth, and the third and laſt Witneſs or Commiſſion that ever will be in the Earth, while Time is no more; and this Witneſs being the laſt Witneſs, and of the eternal Spirit, therefore the ſpiritual Underſtanding doth belong to it, and a ſpiritual Power which had Relation to Mens eternal Well or Woe.

6. Therefore when God ſaid, he had choſen us to be his laſt Meſſengers, and that he had given us more Underſtanding of his Mind in the Scriptures than all the Men in the World: The Meaning is this, that he had choſen us to be his third and laſt Witneſſes or Record in Earth, and for that Purpoſe he had given us more ſpiritual Underſtanding than all the Men in the World.

7. That is, he had given us more Knowledge in the heavenly Myſteries concerning the true God, and the right Devil, with the true Interpretation of the Scriptures above all the Men in the World, whereby we ſhould encounter againſt all Prin-

cipalities and Powers, which did ſeem to ſet in heavenly Places.

8. Therefore it was that God did put the two-edg'd Sword of his Spirit into our Mouths, that we might be endued with Power from on high, to bring down all thoſe new Lights which were become Principalities and Powers in heavenly Places, by holding forth of themſelves, and their Light to be above all, and ſo they ſat in the Heavens of Men's Hearts, which is the Temple of God, as if that they were God.

9. And thus one *John Robins* ſat, he being the laſt falſe *Chriſt* that ever will come ſo high as he was, for he did ſet in the Temple of God, ſhewing himſelf that he was God unto all them that did believe in him, by plaguing their Spirits and Bodies if they diſobeyed his Command.

10. So likewiſe *John Tauney* did ſeem to hold forth a great Light above ordinary, whereby he was one of thoſe Principalities which ſat in heavenly Places, for there was many that did believe him alſo.

11. And ſo alſo is the Ranters and Quakers, they alſo are new Lights, and ſeem to know more than the Miniſtry of the other Churches doth, ſo that they are become ſpiritual Wickedneſſes in High-places, the one lording over the Conſciences, or Spirits of Men and Women, by that ſpiritual Witchcraft in their Miniſtry of hearkning to that Light within them, and ſo denieth the true perſonal God without them, namely the Quakers.

12. And as for the Ranters, they, by their Miniſtry, lord it over the Bodies and Eſtates of thoſe that believe in them, both by deſtroying and waſting their Eſtates, and by deſtroying their Bodies by filthy Luſt, and yet they pretend to do this in Light and in Righteouſneſs, ſo that this Principle of the Ranters Miniſtry, is one of thoſe ſpiritual Wickedneſſes in High-places.

13. And as for the Baptiſt, Independent, and Preſbytery, theſe alſo are new Lights, and pretend a ſpiritual Power from the Letter of the Scripture, but having no Commiſſion from God, their Light goeth no further nor higher than the Letter of the Scripture; therefore they are but Miniſters of the Letter: And it will be ſaid unto theſe in that Day, *Depart from me you*

you workers of iniquity, for the Lord ſhall ſay, *I know you not*, that is, he ſent them not.

14. Therefore all their preaching and praying, and caſting out Devils in his Name, by the Letter of the Scripture, it will be but a Work of Iniquity, becauſe he ſent them not: Theſe three aforeſaid, their new Lights doth ariſe no higher than the literal Meaning of the Scripture.

15. And as for the Epiſcopacy and the Papiſt, they are the two old dark Lights, that are almoſt ſtark-blind with Age, and theſe many new Lights, which are the Sons of the other two; for the Papiſt is the Grand-father of them all, and the Epiſcopacy is the Father of the other five Churches; ſo that the Epiſcopacy, their Father, is grown, in their Childrens Conceit, almoſt as blind with Age, as their Grand-father the Papiſt is; but I ſhall paſs by them.

CHAP. LXXV.

1. I Come to thoſe that are, and do profeſs themſelves to have more Knowledge in ſpiritual Things, than theſe now in this laſt Age, for which the Witneſs of the Spirit in Earth, is now commiſſionated with Power to bring down.

2. Theſe high Lights which have exalted themſelves up to Heaven, muſt be brought low into Hell by this Commiſſion, or Record of the Spirit, which gave us Power ſo to do, to oppoſe and bring down all ſpiritual Counterfeits, which profeſs themſelves either to be God, or *Chriſt*, or Prophets, or Propheteſſes, or Virgin *Maries*, or the Lord's High-Prieſt, or a Light within them only, or any that take upon them to be Miniſters, or ſpiritual Embaſſadors of the Goſpel of *Jeſus*, without a Commiſſion from God.

3. I ſay, that all theſe have we had to do withal, by Virtue of that ſpiritual Power that we received from God: Firſt, we were ſent to *John Tauney*, to bring down his ſpiritual Power, which was very high at that Time, he declaring himſelf that he was the Lord's High-Prieſt, and that he would gather the People

People of the *Jews* out of all Nations, and lead them to *Jeruſalem* and himſelf, and ſhould be King of ſeven Nations, and thoſe People of the *Jews* ſhould live happy under him, only he ſhould be their King, with many other ſtrange Things, which was acted in the Commiſſion of *Moſes*, which I will not mention of here. Thus did he endeavour to act over the Law of *Moſes*, which did ſignify the Water. Again,

4. And *John Robins*, he came with an high, ſpiritual Power, as if he had been the Head of the Goſpel of *Jeſus*; therefore, he did declare that he was *Adam Melchizedech*, the God and Father of the Lord *Jeſus Chriſt*, and the Judge of the Quick and the Dead, with many more high, ſpiritual Titles, and many wonderful, ſtrange Things, which he wrought in that Time while his Power ſtood: And thus he did pretend to act over the Goſpel of *Jeſus*, which was the ſecond Record here in Earth, called *the witneſs of the blood.*

5. So that theſe two being the Heads of all thoſe falſe *Chriſts*, falſe Prophets, and falſe Virgin *Maries*, Ranters, and Quakers: For that Spiritual Witchcraft in the Ranters and Quakers, is the very Influence of *John Robins* and *John Tauney*'s Spiritual-Witchcraft, which they have received by giving their Minds up to hearken to that Light within them, according to the Letter of the *Old* and *New Teſtament*, which hath been acted upon the Stage of this Earth by commiſſionated Men already.

6. And now for want of a Commiſſion from God, they go to act over the Law and the Goſpel again, which were the two Records, or two Witneſſes in Earth, as aforeſaid.

CHAP. LXXVI.

1. BUT the Witneſs of the Spirit, which is the laſt Record in Earth, therefore called *a ſpiritual Commiſſion*, or, *the Commiſſion of the Spirit*, which was inſpired with Revelation, and ſpiritual and heavenly Wiſdom, and Power, and Authority to encounter, and bring down all that ſpiritual Power

Power that was exalted ſo high in *John Robins*, *John Tauney*, the Ranters and Quakers.

2. And this we have done by pronouncing the Sentence of eternal Death upon theſe two Heads, which cauſed the one of them to deny his God-head Power, and ſo it came to nothing; and as for the other, he, and all his Doctrine, is mouldered away: So that there is never a one of their Believers that will own them, or their Commiſſion, with many other that went upon the Accqunt as Prophets and Propheteſſes: Their ſpiritual Power is all fallen by Virtue of that Sentence which we paſſed upon many of them, which hath made their Witchcraft ſpiritual Power to die within them.

3. Alſo this ſpiritual Commiſſion hath made a woful Deſtruction amongſt the Ranters, and the Miniſtry of the Quakers, which is an abſolute Influence of *John Robins*'s Spiritual-Witchcraft, and will as ſurely be damned to Eternity, as he himſelf is: For he is the very Prince of Devils in this laſt Age.

4. Again, we were moved by Virtue of our Commiſſion to forbid the Miniſters of the other Churches, that they ſhould not preach any more; becauſe they had no Commiſſion from God: Yet, do they exerciſe a ſpiritual Office, even from the Letter of the Scriptures, and from the Authority of the Civil Magiſtrate, without any Commiſſion from God.

5. Though we have not brought down their ſpiritual Power, as we have the other aforementioned, becauſe they are upheld by the Magiſtrate (for the Magiſtrate will have one Miniſtry or other, as long as the World endures) yet they ſhall know when it is too late, that there was them on Earth that had a Commiſſion from God, which was above the dead Letter, or the Power of the Civil Magiſtrate, even the third and laſt Witneſs, or Record in Earth, which is, *the Commiſſion of the Spirit*, which hath Power and Authority from Heaven, and not from the dead Letter, nor from Men.

6. So that we the Witneſſes of the Spirit have gone through all ſpiritual Appearances, ſo that the World cannot be ignorant of this Witneſs of the Spirit in Earth, no more than they were of the other two Witneſſes of Water and Blood in Earth.

CHAP.

CHAP. LXXVII.

1. IN the next Place, I ſhall ſhew, why we are called the two ſpiritual Witneſſes and Prophets: *Firſt*, Becauſe we are choſen Witneſſes of the Spirit. *Secondly*, Becauſe we are endued with more ſpiritual and heavenly Underſtanding, than all the World beſides. *Thirdly*, Becauſe the Power which we do exerciſe, is ſpiritual: And in this Regard we may be called thoſe two ſpiritual Witneſſes and Prophets ſpoken of in the 11th of the *Revelation*; becauſe we are the laſt Record, or Witneſſes of the Spirit in Earth.

2. And that you may know that we are the Witneſſes of the Spirit, do but mind the Words that God ſpake unto *John Reeve*, when he gave us the Commiſſion, which Words were theſe: *That he had given him more underſtanding of his mind in the ſcriptures, than all other men in the world*; which Knowledge of the Scriptures was a ſpiritual Knowledge.

3. Alſo there was given him a ſpiritual Power, as you may perceive by thoſe Words following, where God doth ſay, *I have put the two-edged ſword of my Spirit in thy mouth:* And in the next Words following, *And I have given thee* Lodowicke Muggleton *to be thy mouth*; which is plain and clear to thoſe that have Faith in a Commiſſion, that we two were the choſen Witneſſes of the Spirit.

4. Becauſe we had more ſpiritual Knowledge given us, than any other Men: Alſo the Power that was given us, was a ſpiritual Power, ſuitable to a ſpiritual God-man, or unto the Commiſſion of the Spirit, that we might be filled with ſpiritual Wiſdom, and ſpiritual Power, to bear Record in Earth unto that bleſſed ſpiritual Body of *Chriſt*, to be the only, and very true God, Father, Son, and Spirit; which none can bear witneſs unto, now in this laſt Age, but us two, which are the Witneſſes of the Spirit.

CHAP. LXXVIII.

1. THerefore, I ſhall open ſome Part of the 11th of the *Revelation*, according to the ſpiritual Senſe, and how it doth agree with the Commiſſion of the Spirit, or with the Wiſdom and Power of the two Witneſſes of the Spirit, which is the laſt Record in Earth.

2. As *John* had that Reed like unto a Rod, which did meaſure the Temple of God, and the Altar, with many other Things, as I have opened before: Which Reed like unto a Rod, I ſhewed before, it was the Spirit of Revelation which was given to him, whereby he was made capable to foreſee thoſe ſad Perſecutions that ſhould come upon the believing *Jews* and Gentiles in the Time of the ten Perſecutions.

3. So likewiſe, God hath given us that ſpiritual Reed, like unto a Rod, which hath made us capable to meaſure the deep Myſteries of God's becoming Fleſh, and the Devil's becoming Fleſh; with the Happineſs that belongs to the one, and the Miſery that will happen to the other; with many more deep Secrets that depend upon thoſe two Foundations, which the Revelation of the Spirit hath given us to meaſure, many Times ſince we had our Commiſſion.

4. It is ſaid, Verſe 3. *And there was power given unto the two witneſſes, to propheſy:* And as there was the Gift of Prophecy in *Moſes* and *Jeſus*, as you may read that *Moſes was a great prophet, and did propheſy of the incarnation of* Chriſt, that is, of God's becoming Fleſh: Therefore it is, that *Moſes* doth ſay, ſpeaking of *Chriſt*, *That God ſhall raiſe you a prophet like unto me, him ſhall you hear.*

5. So all the Prophets, until *John* the *Baptiſt*, did propheſy of the coming of *Chriſt* in Fleſh, which Prophecy of theirs was fulfilled as to that, when he was come: And this Prophecy of theirs was the Record or Witneſs of the Water in Earth.

6. Again, the Lord *Jeſus* is confeſſed to be a Prophet, by all that confeſs Scripture; and that *he was that great prophet and ſhepherd of our ſouls:* And that he did propheſy, both of the Deſtruction of *Jeruſalem*, and of thoſe many ſad Judge-

ments and Calamities that ſhould happen after his Death, in the Time of the Apoſtle's Commiſſion: As that of Famine, Sword, and Peſtilence, and great Earthquakes; and Nation riſing againſt Nation, and Kingdom againſt Kingdom: And of that Strife and Debate that ſhould be between the Father and the Son about Religion, concerning the Worſhip of the Law of *Moſes*, and concerning the Worſhip of the Goſpel of *Jeſus*. And theſe Things did come to paſs in the ten Perſecutions, according to the Prophecy of *Chriſt*; which Commiſſion of his that he gave to his Apoſtles, was the Commiſſion of the Blood, which was the ſecond Record, or Witneſs in Earth.

7. So likewiſe, there is the Gift of Prophecy given unto the Witneſſes, or Record of the Spirit, in Earth: And their Prophecy is of a more ſpiritual Nature, becauſe they are the Witneſſes of the Spirit, and the laſt Record in Earth: Therefore our Prophecy is concerning the ſpiritual Eſtate of Mankind to Eternity, and of the End of the World.

8. But we cannot pitch upon Time when theſe Things will be, no more than the other two Witneſſes did: They propheſied of ſuch Things that ſhould come to paſs, but it was fulfilled in its Seaſon, at the Time appointed by the Creator, and not according to the Expectation of the Seed of Reaſon. So likewiſe will it be with the Prophecy of the Witneſſes of the Spirit; for they ſhall have Power given them to propheſy, and their Prophecy ſhall come to paſs at the Time appointed, as truly as the other two Witneſſes of Water and Blood.

CHAP. LXXIX.

1. AGAIN, the Witneſſes of the Spirit may be ſaid to be thoſe two Olive-Trees, and two Candleſticks, ſtanding before the God of the Earth; becauſe of that Oyl of Joy and Gladneſs, that hath dropped through our Mouths, in the Declaration of the Doctrine of the true God, and the right Devil, with many other heavenly Secrets, which never was revealed ſince the World began, which hath made the Hearts

Hearts of ſome rejoice more than thoſe do that have their Corn, and Wine, and Oyl encreaſing. Again, we may be ſaid to be thoſe two Candleſticks, becauſe God hath put the Commiſſion of his Spirit into us, which is Light and Life, that Light might ſhine on the Earth, ſo that Men might not walk in Darkneſs, but might ſee his marvellous Light.

2. For, I declare, that there is no true Light but in a Commiſſion, and this being the laſt, and the Witneſs of the Spirit, it is a heavenly and a ſpiritual Light, which doth ſhew thoſe that do truly underſtand and believe it, the Way to eternal Reſt and Peace.

3. And we two being thoſe earthen Veſſels, or Candleſticks, ſtanding before the God of the Earth, it was his Pleaſure to make Uſe of us two, to put his Light into us, and make us worthy to be Witneſſes unto himſelf; becauſe we are thoſe two earthen Candleſticks, that have that ſpiritual and heavenly Light given into our mortal Underſtandings, to declare thro' our earthly Mouths.

4. And in this Regard we may be ſaid to be thoſe two Candleſticks ſtanding before the God of the Earth; becauſe God was pleaſed to put that ſpiritual and heavenly Light into us, even the Record of the Spirit, to give Light unto the Seed of Faith, to ſhew them the Way to eternal Bliſs.

CHAP. LXXX.

1. AGAIN, it is ſaid, Verſe 5. *If any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies*, &c. Now, I have ſhewed you before in what Senſe it was ſaid, That Fire proceeded out of the Mouths of the other two Witneſſes of Water and Blood.

2. In the next Place, I ſhall ſhew how it may be ſaid that Fire proceedeth out of our Mouths, being the third and laſt Witneſs or Record of the Spirit, and that is, from that Authority which God gave unto us, when as he ſaid he had put the two-edged Sword of his Spirit into our Mouths, to pronounce Bleſſing and Curſing to Eternity.

3. This Sentence is as a Fire proceeding out of our Mouths, both of Love, and Joy, and the Aſſurance of everlaſting Life, unto the Seed of Faith, and of a fiery burning Wrath of Pain and Shame, which is as a Fire that doth ſecretly kindle in the Breaſts of thoſe Reprobates, which oppoſeth or deſpiſeth the Witneſs of the Spirit.

4. And this Fire which proceeded out of our Mouths, is an inviſible and ſpiritual Fire; becauſe we being the Witneſs of the Spirit, we have to do only with the ſpiritual and eternal Eſtate of Mankind, and in this Regard it may be ſaid that Fire proceeded out of our Mouths.

5. Likewiſe in the 6th Verſe it is ſaid, *Theſe have power to ſhut heaven, that it rain not, and power over waters, to turn them into blood, and to plague the earth as oft as they pleaſe.* Now you may remember how I ſhewed before, in what Senſe the other two Witneſſes of Water and Blood, did ſhut the Heaven, that it did not rain, and in what Manner they did turn Waters into Blood, and plague the Earth as oft as they pleaſe.

6. Now theſe Witneſſes of the Spirit have Power alſo to ſhut the Heavens, that it rain not, and to turn Waters into Blood, but in another Nature; for as the two-edged Sword of the Spirit was that Power given them, ſo it was as a Fire that proceeded out of our Mouths; ſo likewiſe, it gave us Power to ſhut the Heavens of Mens Hearts, that it rain not; that is, after the Sentence of eternal Death upon them, it doth prevent the Motions of the Spirit, that did formerly ariſe from the Seed of Faith, which was as ſpiritual and heavenly Drops of Rain, upon the Souls of Men and Women, which they did receive by thoſe good Motions, moving forth upon holy and religious Duties and good Conference, diſcourſing upon the Scriptures, which did much refreſh the Spirits of Men and Women, in the Hopes of everlaſting Life.

7. But after the Sentence of Damnation is paſt upon them, thoſe Motions which did uſe to refreſh their Spirits, in the Performance of thoſe Duties aforeſaid, ſhall now be full of the Fear of eternal Death, that will dry up that Hope of Mercy, which did drop from the Heaven of Mens Hearts, which was as a great Rain to refreſh their Souls; and in this Manner have we the two ſpiritual Witneſſes ſhut the Heavens, that it did not rain.

8. Alſo

8. Alſo we have turned Waters into Blood, that is, by turning thoſe Motions of Peace and Hope of Mens Souls, which was as ſweet Water unto them to drink, is now, by the Power of this Sentence and Declaration of ours, turned into Wrath, Envy, and Bloodſhed, deſiring if they could, to have our Bloods ſhed, for declaring ſuch Things, which doth cauſe the Waters of their own Souls to be turned into Blood.

9. And ſo it becomes a ſpiritual Plague unto their own Souls: And as there was a turning of the natural Waters into Blood, by the Commiſſion of *Moſes*, which was the firſt Record in Earth, ſo likewiſe is there a real turning of the Waters of Mens Souls into Blood, by this Record of the Spirit, which is the third and laſt Record in Earth.

10. For there is a Water of Life, which is a Water that proceedeth from the Spirit, which doth ſatisfy or quench the Thirſt of a Man's Soul, with Reference to the Hopes of an eternal Life of Bleſſedneſs, as there is a natural Water to quench the Thirſt of the natural Body, as *Chriſt* ſaid unto the Woman of *Samaria*, *If thou hadſt aſked me, I would have given thee water of life.*

11. Which is plain and clear, that there is two Sorts of Water, a natural and a ſpiritual Water, as *Chriſt* ſaith in another Place, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven*; that is, except a Man be born of that Water which proceeds from the Spirit, which may be called a ſpiritual Water, or a Water of Life, becauſe it doth purify the Soul, and make it clean, even as the natural Water doth purify and cleanſe the Fleſh of the Body.

12. Now there is no Man but he hath ſome of this ſpiritual Water, which doth ariſe out of his Seed, which doth purify his Heart from ſome Pollutions of the Fleſh, which doth yield him ſome Peace, which is as fair Water unto his Soul.

13. This is that Water which we the Witneſſes of the Spirit do turn into Blood, and this is the ſpiritual Meaning of the turning of the Waters into Blood. More might be ſaid in this Thing; but, I ſuppoſe, it is enough for any Spirit that can diſcern between Things that are natural, and Things that are ſpiritual.

CHAP.

CHAP. LXXXI.

1. AGAIN it is ſaid, Verſe 7. *And when they have finiſhed their teſtimony, the beaſt out of the bottomleſs pit ſhall make war againſt them*, &c. You may remember that I ſhewed before what this Beaſt is, and what is meant by the bottomleſs Pit; therefore I ſhall only give you a Word or two, and ſhew what is meant by theſe Words, *And after they had finiſhed their teſtimony*; that is, after that the two Witneſſes of Water and Blood had delivered their Teſtimony; that is, after they had declared that Doctrine of Truth which did belong unto their ſeveral Commiſſions, which was *Moſes* and the Prophets, which was the Witneſs of the Water, did propheſy and declare that the Nation of the *Jews* were to believe their Report; how that the *Chriſt*, the Saviour of the World, was to come, but did not prefix any ſet Time; which made the Reaſon of Man, which is the Beaſt, to ariſe out of the bottomleſs Pit of Imagination, and make War with the Prophets, and overcame them, and killed them.

2. So likewiſe the Witneſs of the Blood, their Doctrine and Declaration was to witneſs that the *Chriſt*, the Saviour of the World, was now come, and that the Rulers and People ought to believe in him, both thoſe that had ſeen him, and thoſe that had not ſeen him, elſe there could be no Aſſurance of everlaſting Life to be had, but rather the Seal of eternal Death, if they did any Ways deſpiſe, or ſpeak Evil of their Declaration, or through Unbelief ſhould ſtumble at this Stone which is laid in *Sion*, which is the head Corner-ſtone, which many of the Rulers and Chief-Prieſts of the *Jews*, did ſtumble and fall upon through Unbelief; which did cauſe the Spirit of Reaſon, the Beaſt, to ariſe out of the bottomleſs Pit of their Imagination, to make War both againſt the head Prophet of Prophets, and his Apoſtles, and overcome him, and kill him, and many of them that did bear Witneſs unto him.

3. And this was the ſame Seed that made War with the Witneſs of the Blood, as made War with the Witneſs of Water; that is, the ſame Spirit of Reaſon, which is the Devil, which did ariſe from the ſame bottomleſs Pit of Imagination.

4. So

4. So likewiſe, after we, the two Witneſſes of the Spirit, had delivered our Teſtimony, which is this, that *Jeſus Chriſt* is the very true God, both Father, and Son, and Spirit, not conſiſting of three Perſons or Eſſences, but one only undivided Eſſence and Perſon, in the Form of a Man, a glorious ſpiritual Body, now ſeated in the higheſt Heavens, in his perſonal, bright-burning Glory, and vertually in the loweſt Hearts here on Earth.

5. Alſo it was given us to make known the Form and Nature of the right Devil, with the Place and Nature of Heaven and Hell, with the Perſon and Nature of Angels, and the Mortality of the Soul.

6. Theſe were the chief Points of Doctrine, which we the Witneſſes of the Spirit do declare; but many other heavenly and divine Secrets which doth ariſe from theſe ſix Heads, with the Power of ſealing in the Foreheads of the Elect and the Reprobates, againſt the coming of our Lord to Judgment, when he ſhall ſay unto the Seed of Faith, *Come you bleſſed*; and to the Seed of Reaſon, *Go you curſed.*

7. Therefore I would not have you, the Seed of Faith, to ſtart from your Hopes and Confidence in the Commiſſion of the Spirit, no more than thoſe did which did believe in the other two Commiſſions of Water and Blood.

8. Therefore let Faith and Patience poſſeſs your Souls for a ſhort Time; for it cannot be long, becauſe God hath ſaid, *That we are his laſt meſſengers, and the witneſſes of the Spirit*, which muſt have a little Time to ſpread Truth in the World, before the End come.

9. And as *John* the *Baptiſt* was the laſt Prophet of the Witneſs of Water; therefore it was his Office to baptize with Water only; yet was he the Fore-runner of the Witneſs of the Blood, whoſe Office was to baptize *with the Holy Ghoſt, and with fire.*

10. So likewiſe are we the Witneſſes of the Spirit, the Concluſion of all thoſe Ceremonies and Ordinances which was ſet up by the Witneſſes of Water and Blood, and the Forerunners, or true Declarers, of the coming of the Lord to Judgment, becauſe there are no more to be ſent from the Creator after us.

CHAP.

CHAP. LXXXII.

1. AGAIN, they may be ſaid to *have finiſhed their teſtimony*, when as they have declared their Meſſages and Doctrine for which they were ſent; therefore it was that the Prophets were ſent on Meſſages to the Kings and Rulers of *Iſrael*, to declare the Meſſages of the Lord, which, upon the finiſhing of their Meſſages, the Spirit of Reaſon, the Beaſt, in the Kings and Rulers of *Iſrael*, did ariſe out of the bottomleſs Pit of their Imagination, as aforeſaid, and *made war with them, and perſecuted, and killed the prophets.*

2. So likewiſe, when *Jeſus* and the Apoſtles had declared their Meſſages and Doctrine to the Rulers and High-Prieſts of *Iſrael*, the ſame Beaſt, or Spirit of Reaſon, did ariſe out of the bottomleſs Pit of their Imagination, and made War with the head Prophet of all, and overcame him, and killed him, and perſecuted and put to Death many of thoſe that did witneſs unto him.

3. Thus you that can ſpiritually diſcern, may underſtand what is meant *by the finiſhing of their teſtimony.*

4. So likewiſe, we the Witneſſes of the Spirit, after that we had delivered the Meſſages where we were ſent, and the Doctrine, the Beaſt out of the bottomleſs Pit did ariſe, and make War with us, and did perſecute, and put us in Priſon, and would have killed us, if their Laws would have done it, as it did to the other two Witneſſes of Water and Blood.

5. And this Beaſt was the Spirit of Reaſon which aroſe in our Accuſers, and in the Lord-Mayor of the City of *London*, the bottomleſs Pit of their Imagination; for whereſoever the bottomleſs Pit is ſpoken of in Scripture, it is meant of the Imagination that proceeds from Reaſon, the Devil.

6. And the Beaſt is always meant the Wiſdom of Reaſon, or the Seed of Reaſon itſelf; ſo that when, or whomſoever doth perſecute Men for Conſcience-ſake, it may be called the *beaſt that doth aſcend, or ariſe out of the bottomleſs pit* of their dark Imaginations.

7. So that we the Witneſſes of the Spirit may be ſaid *to have finiſhed our teſtimony*, becauſe we have delivered the Subſtance of

of the Doctrine and Meſſages before the Beaſt made War with us.

8. But, I would not have you to conceive that all the Revelation of the Spirit was finiſhed; for the Revelation will hold as long as the Commiſſion doth laſt, which will be to the World's End, even as the Revelation of the other two Witneſſes did laſt to the End of the appointed Time of their Commiſſions, though the Doctrine, or Meſſages of them, were declared in few Words; ſo it is with us the Witneſſes of the Spirit. Thus, in ſhort, I have given you what is meant by *the finiſhing of their teſtimony.*

CHAP. LXXXIII.

1. IN the next Place, from Verſe 8, I ſhall ſhew in what Senſe the Letter of the Scriptures may be called the *dead bodies of the witneſſes of the Spirit*, as well as they were *the dead bodies of the two witneſſes of water and blood*; becauſe it was the ſame Spirit that gave them their Commiſſions, as choſe us to be the Witneſſes, or Record of the Spirit.

2. Therefore the Letter of the Scriptures may be called the dead Bodies of the two Witneſſes of the Spirit; becauſe the ſame Spirit which did bear Record in Heaven, which was the Spirit of Truth, did hide or cloath itſelf with the Letter or Declaration of the Prophets and Apoſtles, which was the Water and the Blood; ſo that the Declaration or Record of the Spirit might come forth clear, and be a Witneſs unto the true God.

3. In that it is made able to unfold the Form and Nature of the Divine Being, which the Letter of the Scripture, which was the other two Witneſſes dead Bodies, which they ſo much hinted at, but in very dark Sentences; becauſe the Creator did ſee that it was not neceſſary, that the other two Witneſſes of Water and Blood, ſhould finiſh the Myſtery of God.

4. For then would there have been but two Records in Earth, and ſo not anſwerable to thoſe three in Heaven, as aforeſaid.

5. And as the Spirit of the Divine God was the Chief Agent, both visibly and invisibly, assisting the other two Records on Earth of Water and Blood, aforesaid, so hath the Divine Spirit sent forth a third Record, or Witness, suitable to his own Nature, and for that Purpose hath invested them with a spiritual Power, and Declaration, and Doctrine, without any visible Ceremonies or outward Ordinances of Worship, as the other two Records had.

6. Because there is no Necessity that the Witnesses of the Spirit should set up any visible Forms of Worship; because the Spirit is the only Interpretation of Scriptures, and so putteth Life into the dead Letter, which was the two Prophets dead Bodies, and makes them for to stand upon their Feet.

7. In this Regard, the Letter of the Scriptures may be said to be the dead Bodies of the Witnesses of the Spirit; because the same Divine Spirit of Truth, that was in the Commissions of Water and Blood, and did assist them to bear witness unto that Truth, which was revealed unto them, according to the Tenor of their Commissions.

8. But the Spirit and Life of that Letter hath lain secretly hid in that Letter, which hath been as a Thing dead this many hundred Years.

9. Because there was no Man that had, or hath the true Spirit, to give the true Interpretation of them, not until now, that the third Record on Earth did come forth, which is the Record of the Spirit, or the Witnesses of the Spirit.

10. So that the spiritual Understanding, or the saving Truths of the Scriptures, hath lain secretly hid, as a Thing dead in the Letter of the Scriptures, which was the two Prophets dead Bodies, so that the Letter of the Scriptures may be called the dead Bodies of the Witnesses of the Spirit.

11. Because our Commission was given by the same Spirit of Truth as theirs were, that spake that Letter, neither doth any Man truly know, or can interpret the Letter of the Scriptures, but the Witnesses of the Spirit only, and in this Regard the Letter of the Scriptures may be called the dead Bodies of the Witnesses of the Spirit, as it was the dead Bodies of the Witnesses of Water and Blood. So much concerning the 8th Verse.

CHAP.

CHAP. LXXXIV.

1. AND as for the 9th and 10th Verſes, you may remember how I have opened them, and what Interpretation I have given of them before, and ſo of all the Verſes following; therefore, I ſhall only ſpeak a little of the 11th Verſe, and ſo conclude this Epiſtle. *But after three days and a half, the Spirit of Life coming from God ſhall enter into them, and they ſhall ſtand upon their feet.* Now this Spirit of Life coming from God, is the Commiſſion of the Spirit, or the third and laſt Record on Earth, which is entered into the two dead Bodies, *viz.* the Letter of the Law and the Goſpel.

2. Becauſe the Witneſſes of the Spirit have only the true Interpretation of the Scriptures, which true Interpretation is that Spirit and Life from God, which doth make the dead Letter to ſtand upon its Feet, with great Power, both in the inlightening of the Seed of Faith, in the true Meaning of them, to their eternal Happineſs.

3. And on the contrary, it doth ſtand upon its Feet, with great Power unto the Seed of Reaſon, in convincing of their Conſciences that they are but Miniſters of the Letter, which is a killing Letter; for it killeth them with an eternal Death.

4. And as that Seed of Reaſon did kill that Spirit of Life that ſpake that Letter, ſo that now the Spirit of Life is come into them again, they will ſtand upon their Feet, and kill the Spirit of Reaſon with a Death eternal.

5. And this Spirit of Life from God did enter into the dead Letter of the Scriptures, when as he ſent the Witneſſes of the Spirit, and gave them more Underſtanding of his Mind in the Scriptures, than all the Men in the World.

6. Which Knowledge of the Scriptures was that Spirit of Life from God which entered in thoſe dead Bodies, and giving the true Interpretation of them, which made them for to ſtand upon their Feet with great Power.

7. Alſo there was the two-edged Sword of the Spirit put into our Mouths, to cut down all thoſe that doth oppoſe or deſpiſe the Interpretation of the Spirit, which doth cauſe the dead Letter to ſtand upon its Feet with great Power and Au-

thority, even ready to condemn thoſe that contradict the Sayings of that Letter.

8. This Thing we the Witneſſes of the Spirit hath had great Experience of, which hath cauſed great Fear to fall on them which ſaw them; that is, thoſe that hath ſeen the Witneſſes of the Spirit, and read our Writings, and heard our Interpretations of the dead Letter of the Scriptures, which was the Prophets dead Bodies, as aforeſaid, hath ſo convinced ſome, as to be ſilent, not oppoſing, nor deſpiſing, nor receiving, but marvelling what theſe Things ſhould mean.

9. Others again have been ſo convinced with Wrath and Anger at the ſpiritual Interpretation which the Witneſſes of the Spirit hath given, that they have been damned to Eternity by them.

10. Others again have received the Interpretation, as Spirit and Life from God, to their eternal Happineſs.

11. So that the Spirit and Life from God is entered into the two Prophets dead Bodies, and makes them for to ſtand upon their Feet, to the great Fear and Amazement of them which ſaw or heard of them, even to the Seed of Reaſon, and to the Seed of Faith, the one having a Fear that proceeds from Light and Love, to their eternal Joy and Peace, and the other a Fear, which proceeds from Wrath and Darkneſs, to their endleſs Pain and Shame.

12. For this I would have the Seed of Faith to know, that every Commiſſion which is given of God, is that Spirit and Life from God, becauſe none doth, or can truly know or interpret Scripture, but they that have a Commiſſion from Heaven.

13. Therefore none could know the Mind of God but *Moſes* and *Aaron*, and thoſe Prophets which were under that Commiſſion.

14. Neither could any Man truly interpret the Law, and the Prophets, but *Chriſt* and his Apoſtles, neither could any Man truly ſay, now is fulfilled ſuch and ſuch Sayings of the Prophets, but that Spirit and Life which was in them, aforeſaid.

15. So likewiſe there is no Man in the World at this Day, that doth truly know what is fulfilled of the Scriptures, and what

what is not, but he who has the Commiſſion of the Spirit only.

16. Becauſe all the Learning which Reaſon hath, can never know the ſpiritual Meaning of the Scriptures, but this Spirit of Life from God only, which choſe us two to be the third and laſt Record in Earth, or the choſen Witneſſes of the Spirit, to give the true Interpretation of the Letter of the Scriptures, which was the two former Witneſſes dead Bodies of Water and Blood, as aforeſaid.

17. And this is that *Spirit of Life from God, which is entered into the two prophets dead bodies, and makes them for to ſtand upon their feet*; for the Letter of the Scriptures did never ſtand upon its Feet this thirteen hundred and fifty Years, until now, in the Year 1651, that the Commiſſion of the Spirit was given unto us two, becauſe there hath not been one true Interpreter of Scripture by Commiſſion from God, not ſince the Apoſtles Commiſſion, which did not continue above three hundred Years.

18. Therefore the Letter of the Law and the Goſpel hath lain as *two dead bodies in the ſtreets of the great city* ever ſince, that is, in the Hearts of the *Jews* and the Gentiles.

19. But now *the Spirit of Life from God* is entered into them, by giving the Witneſſes of the Spirit the true Interpretation of them, which no other Man has at this Day, neither will any Man have hereafter.

20. This doth cauſe the *two prophets dead bodies for to ſtand upon their feet*, which entered into *the two prophets dead bodies:* for no Man can give the true Interpretation of Scriptures, but thoſe that are choſen of God for that Purpoſe.

21. Neither hath there been any Man choſen of God by Voice of Words, ever ſince the Apoſtles Commiſſion, but us two only; neither could any Man give the true Interpretation of the Letter of the Scriptures, but us two only; neither will God give it to any Man after us, while this World endures.

22. And this Voice of God given unto us two, is the Commiſſion of the Spirit, which is that *Spirit of Life that came from God, which entered into the two prophets dead bodies*, namely, the Letter of the Law and the Goſpel, making them

for

for to ſtand upon their Feet, by giving the true Interpretation of them.

23. Becauſe no Man in the World at this Day doth know the true Foundations of the Scriptures, neither can give the true Interpretation of any one Place of Scripture, which is of any high Concernment, but us two only, and thoſe that hath it from us, or doth believe our Writings.

24. For there is no Man in the World at this Day that doth know the Form and Nature of the true God, what it was from Eternity, or the Form and Nature of the right Devil.

25. Which are the two Foundations of all ſpiritual Underſtanding, and of the Letter of the Scriptures, upon which Foundation is built many other ſacred Myſteries, which hath lain hid in the Letter of the Scriptures, ever ſince the Foundation of this World was laid.

26. Which hath been much hinted at by the holy Prophets and Apoſtles, but now, in a more clearer Manifeſtation, it is made known unto the World by this Commiſſion of the Spirit, which is *the Spirit of Life from God*, now in this laſt Age, *that is entered into the two prophets dead bodies, and makes them for to ſtand upon their feet.*

27. With great Power and Authority both of the Seed of Faith, and of the Seed of Reaſon: For there hath not been ſuch ſtriving after the true Meaning of the Scriptures this thirteen Hundred and fifty Years, as there hath been ſince the Witneſſes of the Spirit came forth, none knowing the true God, nor the right Devil; therefore could not give the true Interpretation of Scripture; therefore could not make *the dead bodies of theſe two prophets for to ſtand upon their feet:* But this Record of the Spirit being the *Spirit of Life from God, is entered into the two prophets dead bodies*, namely, the Letter of the Law and the Goſpel, it doth make them for to ſtand upon their Feet, it being Words of Truth: For Truth is Spirit and Life from God, which giveth the true Interpretation of the dead Letter, whereby it ſtandeth up in the Conſciences of Men with Life, and Power to ſave, and to deſtroy; that is, to bleſs to Eternity, and curſe to Eternity.

28. And

28. And this is that Spirit of Life from God which is in the two Witneſſes of the Spirit, which was given of God by Voice of Words unto us two, in the Year 1651, three Mornings together; and this Commiſſion of the Spirit is that *Spirit of Life from God*, that is entered into the dead Letter of the Scriptures, by giving the true Interpretation of them, as may be ſeen by thoſe Books of ours, called, *A Tranſcendent Spiritual Treatiſe*, and *The Mortality of the Soul*, and *The Divine Looking-Glaſs*, and now in this Book, being *The Interpretation of the Eleventh Chapter of the* Revelation, with many other Places of Scriptures interpreted, which never was revealed to any, but unto the Witneſſes of the Spirit, which is that *Spirit of Life from God, that is now entered into the two prophets dead bodies, making them for to ſtand upon their feet*, none having the true Interpretation of the Scriptures but us two only, as will appear to the Seed of Faith, which doth hear and underſtand it, to their eternal Happineſs; and to the Seed of Reaſon, that doth hear, and not underſtand it, to their endleſs Pain and Shame.

So much concerning the Witneſſes of the Spirit, and the Concluſion of this Epiſtle.

Lodowicke Muggleton.

F I N I S.

A TRUE

INTERPRETATION

OF ALL THE

CHIEF TEXTS,

AND

MYSTERIOUS SAYINGS AND VISIONS OPENED,

OF THE

WHOLE BOOK

OF THE

REVELATION OF ST. JOHN;

Whereby is unfolded and plainly declared,

THOSE WONDERFUL DEEP MYSTERIES AND VISIONS INTEPRETED,

CONCERNING

THE TRUE GOD,

THE ALPHA AND OMEGA,

WITH VARIETY OF

Other heavenly Secrets which have never been opened nor revealed to any Man, since the Creation of the World to this Day, until now.

BY

LODOWICK MUGGLETON,

One of the Two last commissionated Witnesses and Prophets of the only high, immortal, glorious GOD, CHRIST JESUS.

London:

FIRST PRINTED FOR THE AUTHOR IN THE YEAR 1665;

PRINTED BY SUBSCRIPTION IN 1746, AND RE-PRINTED BY SUBSCRIPTION IN 1808.

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TO MY WORTHY FRIEND,

MR. LODOWICK MUGGLETON,

UPON HIS INTERPRETATION OF

THE BOOK OF THE REVELATIONS.

Much Honoured,

IT was my great good happiness to see
Part of this your unveiled mystery,
'Ere to the censures of the world it went,
Or open lay upon the continent:
And in that part, methought I did descry
A heav'nly language, and discerning eye.
I saw those mysteries, which hidden were
Since their foundation, plainly now appear,
Alter'd in dress; for now they are no more
Kept for succeeding ages as a store;
But have for us been stor'd, and now shall we
Enjoy the sweet reveals eternally:
For they to us are truly now made known
To let the world see who calls us his own.
And when, at first, this part came to my view,
Like a perspective glass, it gently drew
The object near, and caus'd me for to see
Th' sereneness of this long hid mystery.
And though the object distant from the glass
May be a mile, yet that's too small, alas!
To hinder the attraction of the sight,
Or not to draw the object to't aright.
So was th' foundation of this piece too sure,
To hinder, or a little doubt procure
Of what proceeds; for the foundation try'd
There is no fear but th' building will abide.
And that which follow'd drew so near my sight,
By what preceded, that I know 'tis right,
And will abide the storms of envy's blast,
Or censures of the world, or slanders cast
Either on it, or those who do believe,
God did to you this heav'nly wisdom give.
Me thinks they have been like a tender plant,
Who yields none of its precious fruit, for want
Of the assistance of the gardner's hand,
And he yet waits for an express command,
'Ere he transplant a thing which is so rare,
(On which his lord hath an indulgent care,
And in't takes pleasure) so the gardner will
Not meddle with it to remove it, till
His lord gave order; which done, he then bestows
It in a place where pleasantly it grows;
And by the help of his industrious hand,
Proves to be the mirror of all plants i'th' land,
And bears much fruit, and that proves cordial too,
And cures such griefs, as nothing else could do.
Like such a plant as this, these things have lain,
'Till you transplanted them, and made it plain.
You are the gard'ner, and your work's the plant,
The fruit's the experience of each precious saint,
Which is an antidote for to expel
The pois'nous and temptatious snares of hell;
And hath such peerless virtue, that it can
Inflame some souls, and quench some others then;
For as the one tastes in a strong desire,
To blow the coals, and not to quench the fire:
So, on the contrary, the other who
Doth taste but only for to make a shew
That he hath try'd such things, and finds indeed,
They are but husks on which we seem to feed.
Then secretly this liquid fruit it will
Put out the warmness, and an ice congeal
In that presumptuous soul who dares to say,
This is not the right path, or heavenly way,
If we for parallels would seek, we may
Look o'er the Bible, and no other way;
For there's explain'd by the Apostles there
Such things as are not to be found elsewhere,
Till you in your great works did so excel,
That only to themselves they're parallel;
But if reflection back on them we make,
'Twill not a tittle of the glory take
From this your work, but it will rather add
A lustre, in confirming what you've said.
I've heard there is a fountain, and some say
'Tis in the confines of Armenia,
Which hath such strength in that close element,
That whosoe'er's by angry fortune sent
Into this fountain, or falls within its brink,
It bears them up, and will not let them sink:
Even such is your commission; for whoe'er
Falls upon it, he shall not need to fear
That seeming danger, which at first may show
A threat'ning face, or knit an angry brow:
And this clear fountain, if consider'd well,
Would represent more than my pen can tell.
But our all-seeing God is he on whom
You daily wait for revelation.
And your inspired soul is so divine,
That 'tis a theme fit for wits more sublime
Than my weak genius, therefore I'll give way
To those who more refined wits do sway,
And mine shall only be a foil to clear,
Or make another's verse more fair appear;
And so I wish you many succeeding days,
That you may write again to God's great praise,
And the saints benefit.

THE

EPISTLE to the READER.

I HAD thoughts when I writ the Interpretation of the eleventh of the Revelation, to have written no more books, thinking in myself that there were sufficient mysteries written to have satisfied the spirit of any man, as well as myself, who came to understand the mysteries of the true God, and the right devil, as I myself did.

And because those heavenly things there treated upon were so strange, neither did I ever find, or read such a kind of language, not in all the ancient fathers writings, and all who have undertaken to interpret the scriptures, and especially this book of the Revelation of St. John.

In all my zeal in religion, which was very great, I found no satisfaction neither in their writings nor in their preaching; which was an evident sign to me, that those preachers and writers were not sent of God.

For certainly if they had, I should have found rest there, and so would many more; but I see all our preachers and teachers of all opinions in religion, they did and do come short of the glory of God, in that none of them hath, or can declare unto the people neither by writing, nor speaking, what the true God is in his form and nature, nor the right devil his form and nature, not with all their wisdom of reason, and great learning, and study of the scriptures.

When as to know God, is life eternal, so that I know now by experience, that there is a great deal of difference between knowledge, and thinking I know; for true knowledge it gives satisfaction to the spirit of man, and whoever knoweth the true God, must needs know the right devil: And can a man be more satisfied in his mind than he that knows the true God, and the right devil? for by this knowledge the spirit of man hath peace with God.

Also

Also he knowing the devil, where he is, and what he is, he is not afraid of him, for the great trouble that lieth almost upon all men and women's spirits, is, they know not God, therefore they do not love God, but fear his anger they do not know.

And as for the devil, they fear him to be some spirit flying in the air, even a fiction of their own brain: the imagination of reason through its ignorance hath created such a devil to itself, that the fear of it hath caused many men and women to loose their wits. When as indeed, and in truth, there is no devil but men and women, neither doth any devil commit fornication, neither temporal nor spiritual with idols, but men and women; neither doth any devil persecute and kill the saints or others, but men and women; so that there is no other devil to be damned to eternity but men and women.

So that this is to be minded, that all the scriptures as they were spoken by the holy prophets and apostles, they were spoken to men and women; that is to say, saint and devil; for the scriptures were spoken to none but to these two. And these two are men, both saint and devil, and yet all the interpreters of scriptures cannot find what the devil is, nor where he is. And if they were well examined they would hardly find where, and who are saints.

And all this ignorance that lieth upon the spirits of men and women, that produceth the trouble of mind, or that non-satisfaction, it is because the teachers of the people are ignorant, and blind themselves in the knowledge of the true God, and the right devil, and of the true interpretation of the scriptures.

So the mysteries of the kingdom of eternal glory is hid from their eyes, so that they have not satisfaction in themselves, nor the people that hear them; so that whilst they preach to others, they themselves are cast-aways, or as Christ saith, *The blind leads the blind, and both fall into the ditch of eternal perdition.*

Yet I confess they cannot help it, for it is the instinct of nature for the spirit of reason in man, to go to preach before

fore he be sent; and it is the instinct and nature of the spirit of faith not to be willing to go on God's messages, when he is sent of God.

This I can experience to be truth in myself, for I was the unwillingest man in the world to be public, either in temporal things, or in spiritual matters, so that I was forced by a curse from the Lord if I would not go.

But now I see the same curse did God lay upon all prophets and messengers whom he had chose, if they should not obey to go where God would send them: witness Moses, Jeremiah, and divers other prophets, and us the Witnesses of the Spirit.

So that I would have the reader to understand thus much, that where a true minister is, he is sent of God and the doctrine he doth bring, it giveth satisfaction unto himself, and to all those that do truly receive it.

So on the contrary, that minister that is not sent of God, his doctrine doth neither satisfy himself, nor him that receives him; this most people's experience can witness unto.

Else, as Samuel said to Saul, *What meaneth the lowing of the oxen, and bleating of the sheep in mine ears?*

So in like manner, if men were true messengers of Christ, what meaneth the horror and torment of conscience, and the fear of eternal damnation in the souls both of minister and people? this many a minister and hearer of them, can witness unto. And all is because they were not sent of God, for it is counted as great a sin to run before a man is sent of God, as it is not to go when he is sent, which sin is called rebellion, which is as bad as the sin of witchcraft.

I speak this only that the reader, the seed of faith, may see the difference between those messengers that are not sent of God, and their doctrine, from those that are sent of God, and their doctrine, and see which will satisfy the spirit best for I know some have tasted of both, therefore they can tell best.

For this is to be minded, that every true prophet, or messenger of Christ, can trace the footsteps of God in the scrip-

scriptures, for the scriptures are the paths for God's spirit to walk in, and the paths of God are but three paths, to wit, the three records in earth, water, blood, and spirit.

That is to say, the commission of Moses; the commission of Jesus and the apostles; and the commission of the Spirit; these are the three paths which God doth walk through, which every commissionated prophet could find out God in that path he walked in: Thus when God's spirit walked through the law of Moses, that being the path for God's spirit to walk in, the prophets afterwards did find him out in that worship of the law.

So likewise when God's spirit did walk in the path of the gospel, the apostles did find him out in the gospel, and could trace his steps in the paths of the law: So that the apostles found God out in those two paths, aforesaid.

Thirdly, the witnesses of the spirit have found God out in all his three paths, as thus: 1. The prophets kept close to the worship of the law of Moses, and therein they found God. 2. The apostles kept close to the worship of the gospel, and therein they found God. 3. The witnesses of the spirit keep close to the worship of God in spirit and truth; these three records on earth, are the three paths for God to walk in, and whoever doth walk in them shall find him. Only I would have the seed of faith to mind, what advantage one commission hath over another; the commission of the gospel had great advantage of those in the law; in that the apostles knew the path of the law, and the path of the gospel also, so that they had proofs from Moses, and the prophets, that they were chosen to bear witness unto Jesus, and that worship set up by them when as Moses had no books to prove he was chosen of God, but he had the power of miracles to prove he was sent of God, and the prophets after him had his writings, to prove that God had appeared to Moses: so that the prophets could go no farther than Moses, and he that could trace the steps of God until he came to Moses, he was sure to find God there; but if any man went any farther he could never find God at all.

So

So that the apostles advantage was great in that they had two paths to walk in, when as the prophets had but one: for the prophets in their time did see that God would become flesh, and the apostles did see that God is become flesh so that their advantage was great. *Thirdly*, the commission of the spirit hath advantage above them both in this respect, in that the worship of the spirit is spiritual, without any outward ordinances, so that the spirit of faith, or revelation, can walk through the path of the law, and can find that God was there, but he is not there now. *Secondly*, this commission of the spirit can walk through the worship of the apostles, and do find that God was there, but he is not there now. *Thirdly*, so that God is walking now in the third path, or third record on earth, even the commission of the spirit, and there is no assurance for any man to find God but there; for there is the knowledge of the true God, and the true interpretation of the scriptures, so that this commission of the spirit it hath a great advantage of the other two aforesaid, in that the knowledge of the spirit is a higher knowledge than that of the prophets and apostles, and the interpretation of scripture, more abundant than either prophet or apostle, and more especially the interpretation of heavenly visions.

For this the seed of faith may mind, that heavenly visions are hard to utter by those men that see them, but it is more hard for a man to interpret that which he never saw; for any man's reason would tell him, that it was more easy for Pharoah and Belteshaazzar to tell their dreams and visions on their heads, than it was for Joseph and Daniel to interpret their dreams. Yet this gift was given them of God so to do. So likewise God hath given us, the chosen Witnesses of the Spirit, more knowledge in the scriptures, than all the men in the world at this day; and not only so, but God hath given me the gift of revelation and interpretation of many visions and revelations in the scriptures of truth, and more especially in this book of the Revelation of St. John. Which book doth consist of little else but heavenly revelation, and spiritual visions; which if the seed of faith do but mind they will

will find in this treatise all the most considerable revelations and visions, and mystical sayings in the book of John's Revelation opened and interpreted.

So that whoever doth truly understand the interpretation of them may receive much satisfaction, as to discourse in the scripture language with any learned man in the world, that speaks the English tongue. And not only so, but much satisfaction will arise from the true understanding of it, to their eternal peace, joy and glory hereafter.

And though I had thoughts, as aforesaid, to write no more books after the Interpretation of the eleventh of the Revelation, yet I have written two since; one the Quakers did extort out of me by their writing unto me; but this the revelation in opening many places of this book of the Revelation of John, it came so powerfully upon me, that I thought it was better to break covenant with myself, than to bury those heavenly mysteries, and divine secrets with myself.

And being importuned by some to let it be publick, I did apply myself the more serious unto it, so that I am now glad I did perfect the thing, for now others will have it as well as myself, so that I make no question but many will receive benefit by it, which shall last to the end of their lives; and not only so, but the knowledge and benefit of this book of the Interpretation of all the chief mysterious sayings, and visions in the book of John's Revelation, it shall remain in some to the end of the world, and happy will those be in whom it doth remain, and miserable will those be who despise and reject it, though I be laid in the dust, so I shall leave the issue to my God, my King, and my Redeemer, the Lord Jesus Christ, God and Man, in one singular person, who is distinct of himself from angels, and men, and conclude this epistle.

Written by LODOWICK MUGGLETON, *one of the last Witnesses of the Spirit, unto the High and Mighty God, the Man Christ Jesus in Glory.*

THE

THE

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Chap.

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Christ, the only God, who became very man, and yet was very God at the same time.

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ALL

ALL

THE CHIEF HEADS

OF THE

MOST DIVINE MYSTERIES,

Plainly opened in the several Chapters of this Book.

CHAP. I.

THE first chapter of the Revelation of John doth speak of things which must shortly come to pass.

John calls it *The Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants things which must shortly come to pass.*

John might well say that God did give it unto him, because Jesus Christ is God, as he doth make it appear in his following discourse in this chapter.

Also those servants which he was to declare this Revelation of Jesus Christ unto, I declare it was unto the ministers of those seven churches in Asia, and from them to the churches themselves.

Also John doth speak much of this book of the Revelation by way of vision, as well as revelation; and that doth make this book of the Revelation to

be the more difficult, and hard to be understood, or to be interpreted.

Therefore many wise and learned men have gone about to interpret some places of it, but have left the greatest part of it as a sealed book, which cannot be opened, and have left that which they have writ upon, as dark to the reader as it was at first.

And the cause is, they do not know what revelation, which doth arise from the seed of faith, is; neither can they distinguish between revelation and vision; many other reasons might be given why, but I shall let that pass now.

But to the matter in hand: it is said that the knowledge of those great mysteries should be signified by his angel unto his servant John.

Now what this angel was, I shall speak something of it hereafter.

But John was to bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw; and this record which John bear, it was to the seven churches in Asia.

Therefore he directed his Revelation to them, and his Revelation was this, *Grace be unto you, and peace from him, which is, and which was, and which is to come, and from the seven spirits which are before his throne.*

First, what is meant by *him which is, and which was, and which is to come.*

This *he*, I declare was no other but the Lord Jesus Christ, this is *he that is*, because he is now become flesh, therefore he is called the word of God, that is the word became flesh, according to John's saying,

In

In the beginning was the word, and the word was with God, and the word was God.

And this word became flesh, and dwelt amongst us, and this was Christ, which is that word of God, which is God, and is in heaven in that very same flesh, which the eternal spiritual body became, and suffer'd death in.

And in this regard John did say, grace and peace unto the seven churches, from him *that is*, because he is now become flesh, and is now in heaven in that same body, as aforesaid.

Secondly, it is said, *and which was*; this Jesus Christ is he *that was* also, as you may see *Exodus* iii. 14.

A little before, in that chapter, God doth send Moses to Pharoah; Moses desiring in whose name he must go, God giveth him this answer, *God said unto Moses, I am that I am: and thus shalt thou say to the Children of Israel*, I am, *hath sent me unto you.*

This *I am*, I declare, by revelation, is no other but Jesus Christ, and this is he *which was*; that is, he was without a body of flesh at that time when he spake to Moses and the prophets, yet he had a body when he spake to Moses, in the form and likeness of a man.

Else man could not have been the image and likeness of God; but God's body, though it was like a man, yet it was a spiritual substance clear as chrystal, and as I may say, swifter than thought, brighter than the sun.

Therefore Moses could not see his face and live, for a mortal eye-sight cannot see an heavenly and spiritual glory; therefore there is no seeing nor know-

ing of God before he became flesh, nor now he is ascended up into the same glory, where he was before, but by faith only.

For no man can see the face of Jesus now he is in glory, and live, no more than Moses could see his face and live, before he became flesh.

And this Jesus was that *I am* that spake to Moses, and that Jehovah, and that God *which was*; that is, he was from eternity, and revealed to mankind from the beginning.

Thirdly, This Jesus is he *which is to come*, that is, he is to come to put an-end to all time, that there might nothing but eternity remain; for as there was a beginning of time, so likewise there shall be an end of time; and as eternity had no beginning, so shall it have no ending.

But here lyeth the great mystery, that eternity became time, and time became eternity again.

The meaning is this, God became flesh, and flesh was in time. and Christ, he being that flesh of God, therefore called by the Revelation of John, *he which was*, before he became flesh, he was God then under the title of God the Father.

And after he did become flesh, the Revelation of John doth say *he is*, that he is God now under the title of God the Son, and as *he is to come*, he is God under the title of God the Holy Spirit, yet these three are but one Personal glory.

They are all call'd by the Revelation of John, but *he that is, which was, and which is to come.*

And as Moses and the Prophets did see by the eye

eye of faith, that God was a spiritual body in the form of a man, and that this God would become flesh, this I say they did see by the eye of faith, and so were very well satisfied: the truth of this may be understood by the eye of faith, from that saying of Moses unto the Children of Israel, where he sayeth *God will raise you up a prophet like unto me, him shall you hear.*

That is, God will become flesh himself, so that he may be capable to be a prophet, that you may be the more capable to hear him; so likewise that place, the ninth of Isaiah, he prophesieth of God becoming flesh, in that he sayeth, *To us a child is born, unto us a son is given; and the government shall be upon his shoulder, and he shall be called the mighty God, the everlasting Father, the prince of peace.*

This Isaiah did see by the eye of faith, that God should become a little child. Great is this mystery of God, but few that understand it!

For this Jesus is the only wise God, *which is, which was, and which is to come*, which hath washed every true believer's soul in his own blood; neither can any thing cleanse and purge the conscience of man from the guilt of sin, and fear of eternal death, but the blood of a God.

But I shall speak more of that hereafter. What should be the meaning of those seven spirits, which are before his throne? I declare, by revelation, that those seven spirits, which were before the throne of God, they were those gifts and blessings of grace, which Christ gave unto the ministry of the seven churches

churches after his ascension, as may plainly be read in the second chapter of John's Revelation.

Where he beginneth to write to the seven churches, and the angel of every several church; which angel was the minister; I say they had every one of them a several reproof, and a several gift and blessing; therefore I shall let the reproof alone, because it would be too large to interpret.

Only I shall name the several blessings, because the seed of faith may the better understand the interpretation of them, therefore I shall set them down in order.

1. The first gift and blessing is sent unto the angel of the church of Ephesus, which is as followeth, *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*

2. The blessing of the church of Smirna. *Him that overcometh shall not be hurt of the second death.*

3. The blessing of the church of Pergamos. *To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.*

4. The blessing of the church of Thyatira. *And him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, as I received of my father, and I will give him the morning star.*

5. The blessing of the church of Sardis. *Him that overcometh, the same shall be cloathed in white raiment,*

raiment, and I will not blot out his name out of the book of life, but will confess his name before my father, and before his angels.

6. The blessing of the church of Philade'p ia. *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name.*

7. The blessing of the church of Loadicea. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my father in his throne.* He that hath an ear, let him hear what the spirit of Revelation in John hath said unto all the seven churches of Asia.

CHAP. II.

The Interpretation of the several Blessings.

THIS *Tree of life, in the midst of the paradise of God:* the tree of life is no other but the person of Christ, and the eating of it is believing in him to be the only God, this is, to eat the flesh, and drink his blood.

2. *He that overcometh shall not be hurt of the second death.* This second death is an eternal death, that is, a living death, and a dying life, that is always dying, yet never dead; this is called by the spirit the second death, which all true believers shall be freed from, so that they shall not be hurt of the second death.

3. *He*

3. *He that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.*

This hidden manna is that peace and satisfaction every true believer hath in his mind, in believing in the true God, so that the mind or spirit doth feed upon those sweet refreshments that floweth from their faith in the true God.

For those motions of faith that doth arise in the mind, it feedeth upon the assurance of everlasting life, for eternal life is that hidden manna, which every true believer doth eat of.

So that the spirits of true believers doth eat of this hidden manna of eternal life, even as the Jews did eat of that manna that Moses gave them in the wilderness; which manna is call'd angel's food.

That manna Moses gave them to eat it did signify the law by which the holy angels did live by, and by that holy law the angels do live, that law being written in their natures of pure reason.

And by their feeding upon that law, that is, by their perfect obedience to God their creator, they do live in his presence for ever.

So that the manna that came down from heaven, it was but a type or figure of the angel's law written in their natures, by which they live in the presence of God to eternity.

So likewise there is a law written in the nature and seed of faith, that is to say, in every true beliver, and by this law written in his heart, he cometh to perfect obedienec of faith, and so liveth by the faith of the son of God, as Paul saith.

But

But I say true believers now they live by the faith of God himself, and so it may be called the faith of God's elect.

So that every true believer doth eat of the hidden manna, that is, they eat the flesh of Christ, for he is that bread that came down from heaven, that whosoever doth eat thereof shall never dye.

So that to speak properiy, the flesh of Christ is that hidden manna, and those refreshments and assurances of eternal life, as I said before, are but types and figures, as the other manna was to the Jews.

So that every one that doth truly believe in the true God, he doth eat of the hidden manna: it may well be call'd hidden manna, for indeed it is hid from the greatest part of the world, and very few there are that do eat of it at all.

For none do eat of it but those to whom it is given, but the angel's manna is eaten of by every man and woman in the world. And as for this white stone, this white stone signifies clean hearts; as thus, whereas the heart before it was a heart of stone, or a stony heart, and not only so, but it was a black stony heart, defiled with ignorance, blindness, darkness and unbelief.

So that the heart was compassed about, and covered with the fear of hell, and torment of soul, and now this black or red stony heart, it is purified by faith in the blood of the lamb.

It having a new law written in it, that is the law

of faith, and so causeth men to walk in God's statutes; which statutes of God is to believe those whom he sends, and that faith will purify the heart of that ignorance, darkness, and unbelief.

So that in spiritual matters the heart of man will become a white stone; it is called a white stone, because it is cleansed from those things aforesaid, and made white by faith in the blood of the lamb.

So that this white stone is no other but a new heart, or the old heart made new by the power of faith.

And as for the new name that is written in this white stone; this new name is a secret knowledge and assurance, that he is one of the redeemed of God.

So that he hath the name of the second Adam written in his heart, even as all men have the name of the first Adam written in thier hearts; because all men are in the fallen state, by nature, children of wrath.

And so every man can read his name, in that he can read it in his own heart, they all being under the name of the first Adam.

But the name of this second Adam, which is called *A new name, which none knoweth saving he that receiveth it*, this experience will witness that no man can know that secret knowledge and assurance of his own redemption by the second Adam, but he that hath it written in him by the finger of faith.

So that all that do receive this white stone, they have this new name written in it, which they themselves

selves can read to their eternal joy and glory, though others cannot, who have it not.

4. *He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a Potter shall they be broken to shivers, even as I received of my father; and I will give him the morning star.*

Here those that are strong in faith, who holdeth out to the end in keeping Christ's works, that is, whoever holdeth out to the end of his life, in suffering for the faith of Jesus.

He will give him that doth so, *power over the nations, and he shall rule them with a rod of iron.*

That is, he by his faith and sufferings shall have power over the nations, because his sufferings for truth shall lye so heavy upon the consciences of those nations that persecute upon that account, that shall be ruled as it were with a rod of iron; for there are rods of iron upon the spirits of men, as there are upon the bodies of men.

For this rod of iron which breaketh mens spirits to pieces, even like a potter's vessel, by wounding their consciences with the guilt of innocent blood; so that the iron rod of God's wrath will make them afraid of hell, and torment will seize upon them, and the fear of God's eternal vengeance upon them, for this sin of innocent blood.

So that all their peace, joy and comfort they had in this world. is broken in pieces by this iron rod of

suffering for truth. For was not that nation of the Jews, who put the Lord of Life to death, broken to pieces in the comfort of their souls, by that iron rod of Christ's suffering death ?

And not only so, but the temporal iron rod did break that nation to pieces also in a few years after. Did not many of those nations that persecuted the apostles and saints in the primitive times, had not they a rod of iron upon their hearts ?

And not only so, but a temporal rod of iron which broke them to pieces, as to the peace of their minds, and to their temporal peace also, as histories doth mention; so that suffering for truth it is as strong an iron rod to break persecuting spirits to pieces, even *as a rod of iron doth break a potter's vessel.*

For this is to be minded, that he that had the greatest faith, never made use of any sword or steel, nor any temporal rod of iron, but as the sword of the spirit doth cut mens souls both ways.

So this rod of iron it is used in a spiritual sence; for as words of truth doth cut men to the heart, as the Jews were at Peter's words, so suffering for truth, it doth bang the hearts of persecuting men, even as a rod of iron, and breaketh all their peace and hope to pieces, even as a potter's vessel.

So that he that hath power to suffer for his faith, he shall break his enemies to shivers, both spiritual and temporal, even as Christ did by his sufferings.

And as Christ did conquer by his sufferings over death, sin, and hell; and not only so, but over those persecuting

persecuting spirits which caused him to be put to death.

I say he brake all his spiritual and temporal enemies to pieces, even as a potter's vessel is broken to pieces with an iron rod.

Even so it will be with every true believer whose faith doth hold out to the end, he shall conquer both sin, death and hell in himself; and not only so, but he shall rule his enemies without him, as with a rod of iron, by keeping them under the fear of eternal death, who persecute for truth's sake.

So that the peace and hopes of their minds, by the patient sufferings of the saints, will be broken in shivers, even as a potter's vessel.

And Christ will give him the morning star. This morning star is that day star that doth arise in the heart, as the apostle speaks.

This morning, or day-star is that light of truth, or light of the true God, that that doth arise in the heart of every true believer, and doth guide him in the right way; so that the soul is guilded by the light of this star in the way of truth here, even to the assurance of eternal life.

And so the light of this morning star doth lead every true believer into that eternal glory which God hath promised to all those that do overcome those spiritual enemies within, and all persecuting spirits without, by his faith and patience, *&c.*

CHAP.

CHAP. III.

5. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, &c.

AS for this *white raiment*, I shall shew what is meant by it in several places of this treatise, and as for Christ's not *blotting his name out of the book of life.*

And as for the book of life, and how mens names are written therein, the reader shall find in the following discourse.

And as for *his name not blotted out of the book of life*, the meaning is this, That he that overcometh, as aforesaid, shall not lose the sensibleness of his name being written in the book of life, but shall have a certain assurance of it in himself.

For when a man doth not know by faith that his name is written in the book of life, that is, he having no assurance that he is of that seed that shall be saved, he cannot truly say any otherwise but that his name is blotted out of the book of life.

For though a man's name, as he is an elect vessel, is written in the book of life, yet he not knowing, it is to him as if it were blotted out of the book of life.

So on the contrary, if any man shall vainly imagine that his name is written in the book of life, as most people in the world do, and he being of the contrary seed,

seed, his name is not written in the book of life; neither is he certain that it is not so.

So that neither of these two, they being both uncertain of the thing in themselves, their names may be said to be blotted out of the book of life.

For the seed of faith, his name is written in the book of life, but he knows it not: and the seed of reason, his name is not written in the book of life, yet he thinks it is, but doth not certainly know that it is not.

So that to the apprehension of them both, their names are blotted out of the book of life.

For this I say, that except a man hath some witness in himself by voice from God, or some secret revelation, or by a stedfast faith in those messengers whom God doth send, he cannot know that his name is written in the book of life, but rather fear that his name is blotted out of it.

So that the assurance that a man's name is not blotted out of the book of life, is when a man hath the witness in himself, that he knoweth the true God, and doth suffer perseeution for the truth, and not for a lye, as all the world doth.

And so he that overcometh by faith and patient sufferings for truth, he cometh to have the witness in himself that his name is written in the book of life, and that his name shall not be blotted out, no not by God himself.

6. *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will*

will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

This *pillar in the temple of God*, it signifies the great strength of faith and patience that was in the church of Philadelphia.

So that their great faith should enable them to suffer with such patience, that they should become a *pillar in the temple of God*, that is, their faith should be as a pillar to encourage, and strengthen, and bear up those that were more weak in faith, and more fearful to suffer.

But he that overcometh shall be as a pillar to bear up the weak, even as a pillar of a church of stone doth bear up the building that standeth upon it.

For the *temple of God* is no other but true believers; they are called by the spririt *the temple of God;* and he that is strong in faith, and doth overcome all persecution by patient suffering for his faith in God, he shall be made a pillar to help bear up the church of God.

And he shall go no more out. That is, he shall go no more out from being a pillar, but he shall be esteemed of God a standing pillar in his temple, to all eternity.

So that God will write upon him his own name, and the name of the city of God: the name of God is to be a king, priest and prophet.

So that he that overcometh, as aforesaid, shall have this name written upon his heart, king, priest, and prophet unto God. And

And as for the name of the city of God, *New Jerusalem, which cometh down out of heaven from God:* which New Jerusalem I have opened what it is, in the *Interpretation of the eleventh of the Revelation.*

And as for the *new name God will write upon him,* I have shewed what it is before.

7. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my father in his throne.*

Here the reader may see what the spirit doth mean by *overcometh.* That is, he *overcometh* sin, death, and hell within himself; these being principalities and powers within a man.

Also he *overcometh* all persecution, and the malice of the devil, the spirit of reason without a man.

These things, I say, are *overcome* by the power of faith, in suffering patiently for truth, as aforesaid.

For this was the way that Christ did *overcome* all his enemies, and when he had *overcome* by his death, sin, in that he died unto sin.

And he *overcame* death, in that he was death's death.

Also he *overcame* hell, in that the grave was not able to hold him under.

Therefore it is said by the spirit, *Oh death, I will be thy death, oh grave, I will be thy victory.*

Also he *overcame* by his sufferings the spirit of reason, the devil, who always persecuted the prophets and saints; I say he *overcometh* by his death this spirit of reason, the devil, in that he hath procured by his death an eternal damnation to all persecuting spirits.

So that he hath *overcome* them, and will kill them with a second death, where will be weeping and gnashing of teeth for evermore.

And he *overcometh* these enemies aforesaid, he is sate down in the throne of the Father.

That is, he is sate down in the same glory, as he had when he was the creator, or the same glory which he had before the world was.

Even so in like manner shall every prophet, apostle, and saint that *overcometh* those enemies aforesaid, by the power of his faith, and his patient sufferings for truth.

To him will Christ grant to sit with him in his throne; that is, he shall sit with Christ, or be with Christ in the kingdom of eternal glory.

Even as he himself after his sufferings, is sat down in the kingdom which he had before the world was.

Which is called by the spirit *the throne of the Father*, in relation to that twofold condition in God, as I have shewed in this treatise following.

Thus, in short, I have given the interpretation, what is meant by those seven several blessings, given by the spirit, to the seven churches of Asia, and how they all differ one from another, and yet all have relation to one and the same thing, even to eternal happiness, joy and glory in the presence of almighty God, their God, their king and redeemer.

CHAP. IV.

I Would have the seed of faith also to understand, that Christ the only God is he which did send forth

forth these seven spirits unto the seven churches. Therefore called by the Revelation of John, the seven spirits which are before his throne. The seven spirits, I declare by Revelation, that they are but one spirit, even the spirit of Jesus Christ, the only wise God, blessed for ever and ever.

Only this I would have the seed of faith to understand, that this one spirit of Christ it hath seven several operations or workings in the seven churches.

Therefore called by the Revelation of John, seven spirits before the throne.

Therefore you may read that John in his writing to the seven churches of Asia, giveth seven several blessings, as aforesaid.

So likewise he cometh with his message to the seven churches, with seven several titles, and yet all from one God and one spirit.

As thus: First, he writeth to the church of Ephesus with this title, *Saith he, that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.*

These golden candlesticks are the seven churches. Is there any spirit that can walk in the midst of the hearts of the seven churches, but the spirit of Christ, which is God? Surely no.

Secondly, John writeth to the church of Smirna, *These things saith the First and the Last, which was dead and is alive.*

Is not Jesus Christ the First and the Last? Was not he dead and rose again, and so is alive? Surely it is. This was the faith of John, and the rest of the apostles, and it is my faith also.

Thirdly, John writeth these things unto the church in Pergamos, *Saith he who hath the sharp sword with two edges.* This sword with two edges, it cometh out of Christ's mouth. I suppose all men that profess the scriptures will confess it.

Fourthly, Unto the church in Thyatira he writeth, *These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.*

Here the spirit of Christ gives himself forth under the title of his Son-ship, but to the former Churches he gives himself forth under the title of the Father-hood.

Yet under the title of the Son-ship, he is exceeding glorious, seemingly more glorious and terrible, than under the title of God the Father.

For here *his eyes are like unto a flame of fire, and his feet like fine brass*; yet all this while it is he, the same he which is the First, and the last, that is cloathed with flesh and bone, yet a glorified body in the heavens above the stars.

Fifthly, Unto the angel of the church in Sardis write, *These things saith he that hath the seven spirits of God, and the seven stars.* This he is Christ, the First and the Last, he that was dead and is alive, this is he that hath the seven spirits of God, and the seven stars.

Who can have the seven spirits of God, but he that is God? And who can rule and govern the seven stars, which are the seven churches, but God only?

Sixthly, To the Angel of the church in Philadelphia write, *These things saith he that is holy, he that is*

is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth.

I suppose that all men who profess the scriptures will acknowledge that this must needs be God; he which is holy, he that is true, he that hath the key of David, who can shut up the mind of men in ignorance and darkness, as he doth the wise and prudent men of this world; and no man can open their understandings.

Also he can open the understandings of the seed of faith, and let the light of life shine into their hearts, and no man can shut up their hearts.

And he that can do this, is God: I suppose it will be confest by all, but not believed but by few, yet it is plain in John's Revelation, that this God is no other but Jesus Christ.

Seventhly, To the angel of the church of the Loadiceans write, *These things, saith the Amen, the faithful and true witness, the beginning of the creation of God.*

Jesus Christ is the Amen, the true and faithful witness, he is also the beginning of the creation of God, because he is, and was that God that created the world, and all things therein in the beginning.

According to that saying in scripture, speaking of Christ, *By him the world was made, and without him was nothing made which was made.*

Intimating that there was, nor is any thing created or made by any other God or infinite spirit whatsoever, but by the Lord Jesus Christ only.

Here the seed of faith may see that the Revelation of John, hath set forth Jesus Christ to be *he that is,*

and

and *which was*, and *which is to come ;* and that these seven spirits before his throne, proceeded from Jesus Christ the only wise God, blessed for ever; yet I declare that it was all but one spirit of God, going forth into the seven churches of Asia, in giving them seven several reproofs, and seven several blessings, as aforesaid, as I have here set down.

Also the Revelation of John hath given, answerable to the seven blessings, seven several titles to this God, according to their several operations and blessings in the seven churches of Asia.

Therefore called *the seven spirits which are before his throne.*

Therefore I have set them down in order as before written.

And because the seed of faith may understand and know that these seven spirits spoken of by John, are no other but that one spirit of Jesus Christ, the only wise God, *he that is*, and *he that was*, and *he which is to come.*

I say, from this Jesus proceeded those seven spirits, and those seven titles are attributed to him *which is*, *which was*, and *which is to come*,

That is, this Jesus is he that by his spirit or grace holdeth,

1. *The seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.* The seven stars, in his right hand is the ministry of the seven churches, and the golden candlesticks are the churches themselves, as aforesaid.

2. This Jesus is he that is the First, and the Last, which was dead, and is alive.

3. Christ

3. Christ is he that hath the sharp sword with two edges, in that he his the judge of the quick and the dead.

4. This Christ Jesus is he whose eyes are like unto a flame of fire, and his feet are like fine brass.

5. This Jesus is he that hath the seven spirits of God, because he is God, and hath the seven stars.

6. This Jesus is he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth.

7. This Jesus is the Amen, the faithful and true witness, the beginning of the creation of God.

CHAP. V.

THUS in some measure I have opened what is meant by *him which is, which was,* and *which is to come,* and what is meant by the seven spirits before his throne.

It will be necessary to open something what is meant by his throne.

The throne of Christ I declare is where he is, as it is with an earthly king; where the king is, there is his throne, especially where the king doth sit in judgment upon any matters of life and death.

But if he be not there in his own person, yet his arms is set over every place of judicatory, and the judge of that place doth sit under the king's arms, representing the person of the king.

And so the judge sits in the king's throne.

Yet it may be said thah the king's throne is there also, for the king's throne is all over his dominions and

and kingdoms, though he himself be but in one particular place, where his honour, and glory, and greatness may be most manifest.

And that place where his glory is most seen, and where he doth usually sit in judgment, I say that place may properly be called the king's throne.

For if the king were not a person, and had a kingdom, how could he set up a throne in it?

And if there be a throne set up in a kingdom, there must of necessity be a king to sit upon it.

And this king must be the person of a man, else why should we call him a king?

So likewise the Lord Jesus Christ, he being God and man in one single person, he hath a kingdom above and beyond the stars, and he being king of heaven, he hath a throne to sit upon himself.

And many other thrones in his kingdom above the stars for all his prophets, apostles, and messengers which he hath sent in this world.

Even as a king hath many judges and messengers in his earthly kingdom, and the king hath given them many thrones to sit upon which are visibly seen by the eye of sense and reason;

So likewise the eye of faith doth as perfectly see God their king sitting upon his throne in the kingdom of glory above the stars, and all those prophets, and apostles, messengers, and ambassadors which he hath sent, to sit upon thrones of glory also.

So that there are thrones of glory in heaven, as there are here on earth; and there is a king of heaven to sit upon that throne of glory, as there are

are many kings here in earth, which do sit upon thrones of glory here.

Because this world is in many kings hands, therefore divided into many kingdoms; and that is the very cause that earthly kings fight, and kill one the other.

But the kingdom above the stars is but one kingdom, and hath but one king over it, and this king is no other but God himself, which sitteth upon the throne of Glory.

But I shall have occasion to speak something more of thrones hereafter, therefore I shall say no more of it here, only this will give you a little light into it.

CHAP. VI.

AND because men might be thoroughly convinced that Jesus Christ is the only God, I would have them to consider these places of scriptures, and the interpretation.

And see if they will bear any other sense; and being well grounded upon that, they will understand the whole matter the better.

Therefore I shall pass by some verses in this chapter, I not conceiving them to be of so great concernment as this is.

The 8th verse of this chapter, John meaning Christ, where he saith, *I am alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

Here you that have faith to believe, may understand that Jesus Christ is the Beginning and the End, the Lord Almighty.

And as John being in the Isle of Patmos, as he saith in the 9th verse, *for the word of God, and for the testimony of Jesus Christ;* here John seemeth as if he did suffer persecution for two, that is to say, for God, and for Jesus Christ; yet in the 10th and 11th verses, he concludes them both in one, saying, *That he was in the spirit on the Lord's-day, and heard behind me,* as he saith, *a great voice as of a trumpet.*

I would have the reader to observe that the seventh day sabbath which was given to the Jews, was called the Lord's day.

Because it was given by the Lord Almighty to Moses, and by him given to the people of Israel, and so called the Lord's-day.

So likewise the resurrection of Christ, it being the first day of the week, is call'd the Lord's-day also.

Now here being two Lord's days, and yet but one Lord of them both, how shall this matter be reconciled?

Thus, the Lord's-day, which was made by the power of his creation, is one thing, and the Lord's-day that is made by the power of his redemption is another.

Because the Lord Almighty was in two several states; as thus, when he created the world, and made man in his own image and likeness, he himself was a spiritual substance, a body in form like a man, but no flesh, blood, or bone.

This God was when he created man, and all things else;

else; but when God became flesh, he was in another condition, he now having flesh, blood and bone, that he might work a redemption to the seed of Adam, to a more excellent condition than that was wherein he was created, and a more miserable condition to the seed of the serpent, than he was created in.

And this I would have the seed of faith to understand, that the same God which created man, I say, the same God redeemed man; which thing is two proper and distinct works for one and the same God to do.

Therefore distinguished by two several denominations, of Father and Son.

Neither was it proper for God, after he became flesh, to create any thing.

Neither could God have redeemed mankind to an eternal happiness, but by his becoming flesh,

Neither could any serpent or devil have put God to death, if God had not took upon him the nature of a man.

For the nature of a man cloathes itself with flesh, blood and bone, and so is made capable to be put to death by the seed and nature of reason; which is the serpent, or devil.

But I shall speak more of God's death hereafter, only this I would have the seed of faith to mind that two-fold condition of God, as aforesaid.

And then you will not stumble at John's saying, *that he did suffer for the word of God, and for the testimony of Jesus Christ.*

As if they had been two distinct things, and so he

doth in some other places in this book of the Revelation, as in chap. i. verse 5, he saying, *and from Jesus Christ, who is the faithful witness,* &c.

Which doth intimate to the seed of reason, as if there were two Gods.

But I declare it is spoken with relation to God's two-fold condition, that is to say, the proper power and work of God, as he was the Father, it was to create.

And the proper power and work of God, as he is the Son, it is to die, and to redeem.

And yet all but one God, but in two conditions, or in two states, therefore set forth by the Revelations in the scriptures under nomination of Father and Son.

Therefore I would willingly have the seed of faith to understand the two-fold condition of God.

And then the scriptures, which doth seem to contradict one the other, will be reconciled in one, and so there will be a great deal of peace arise from the right understanding of the scriptures.

And the cause why there is so much dissatisfaction in reading the scriptures, by the professors now a-days, it is because they understand them not; this I know by experience.

But as I said before, as there was a two-fold state in one God.

So likewise there was two Lord's-days as aforesaid, yet but one God.

But the meaning of John, when he saith, *he was in the spirit on the Lord's day.* I declare his meaning was the day of Christ's resurrection.

And

And this he calls the Lord's day, that is, it was the day of God's rising from death to life, in that death was not able to keep him under; for death doth keep every creature under it; neither could any creature, nor Son of God, overcome death, but God himself.

Therefore Christ must needs be the God the Father of all life, in that he gave life to all creatures in his creation

And nothing could procure, by his death, a resurrection of a new life, and an eternal redemption, but the blood and death of God himself.

Therefore let the seed of faith lay as much trust upon the blood of Christ, believing it to be the blood of God, as they can.

The more weight they lay upon it, the more peace and satisfaction they shall find.

So on the contrary, those that deny and call it blasphemy for a man to say that God did die, I say there is no salvation for such a man, neither will he find any benefit by the blood of Christ, because he looks upon it to be but the blood of the human nature, or the blood of a man, notwithstanding the scriptures are so full to prove that Christ is God, and Christ he died, therefore God did die.

And this Revelation of John is more clear that God did die, than any other scripture, as you may see in ver. 11, of this chapter; in ver. 10, he was in the spirit on the Lord's day; what day that was I have shewn before.

And John heard behind him a great voice, as of a trumpet, in ver. 11, saying, *I am Alpha and Omega,*

Omega, the First and the Last, and what thou seest write in a book, and send it unto the seven churches, &c.

And in ver. 12, John *turned to see the voice that spake to him, and being turned, he saw seven golden candlesticks.* These seven golden candlesticks were the seven churches of Asia, as aforesaid.

And in ver. 13. *And in the midst of the seven golden candlesticks, one like unto the Son of Man, cloathed with a garment down to the foot, and girt about the waste with a golden girdle.*

This great voice which John heard, it being as the sound of a trumpet, came from no other but from Jesus Christ the only God, he being that Alpha and Omega, the First and the last, which bade John write in a book what he had seen.

And in ver. 12. John turned to see the voice, and instead of seeing the voice, he saw him that spake the voice.

And he was *like unto the Son of Man, clothed with a garment down to the foot.*

Now what this garment is, I shall unfold hereafter. There are many other glorious expressions in this chapter, to set forth this Son of Man in his glory, but I shall pass by them, only this I would have the seed of faith to mind, that this Son of Man which John saw in the midst of the seven golden candlesticks, who was cloathed with a garment down to the foot.

I declare it was the same Alpha and Omega, which spake that great voice, and John turning to see this Alpha and Omega, he saw him like unto the Son of Man.

Therefore

Therefore I would have the seed of faith to observe, that there is no seeing of God, the Alpha and Omega, neither by vision nor by faith, but in the form of a man.

Therefore called the Son of Man, so that though Christ be called the Son of Man, yet he is nevertheless God.

For he is the Alpha and Omega, the First and the Last, as you plainly see in verse 17 of this chapter, where he saith, *And when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, fear not, I am the First and the Last. I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death.*

Here you that have faith in the true God, may clearly understand that this Jesus Christ, which is called the Son of Man, is the Alpha and Omega, the First and the Last.

Also it may be as clearly understood by the seed of faith, that God did die.

For if God be Alpha and Omega, the First and the Last, as I think all men will confess, then I say the same Alpha and Omega, and the same First and Last, is he which was dead, and is alive for evermore.

And was there any God that suffer'd death and rose again, but Christ?

Hath any God the keys of hell and of death in his hands, but Christ only?

And that you may see the truth of this, that Christ is Alpha and Omega, the First and the last, though become a son, having flesh, blood and bone, that he

he might be capable to suffer the pains of death, as aforesaid.

Yet he is looked upon by the eye of faith, to be the First and the Last, the Lord Almighty, he being the same as the prophets prophesied of, as you may see Isaiah xli. 4. *Who hath wrought and done it, calling the generations from the beginning? I the Lord the First, and with the Last, I am he.*

So likewise in Isaiah xliv. 6. *Thus saith the Lord, the king of Israel, and his redeemer, the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God.*

I would have the seed of faith to understand that this Lord and this God, which is the First and the Last that Isaiah speaketh of, is the same that John speaketh of in the Revelation, only the prophet speaketh of him as he was in the condition of the Father, and was to redeem his people from their sin; but John speaks of him as he is a Son, and that he hath suffered death, and redeemed his people.

And so John calls him the First and the Last, for as he was a son, and suffered death, but is now alive for evermore, Amen.

Yet all but one God, even the man Christ Jesus, who is that Alpha and Omega, the Beginning and the End, the First and the Last, he who was dead, and is alive, and behold he is alive for evermore.

And no other God hath the keys of hell and of death, but Christ only, which he hath purchased by his own blood; his blood being no less than the blood of God, the Alpha and Omega, the First and the Last, as aforesaid.

CHAP.

CHAP. VII.

IN verse 19 of this chapter, John is commanded *to write the things which he had seen, and the things which are, and the things which shall be hereafter.*

To whom he was to write, it was to the seven churches of Asia, and in verse 20, which is the last verse of this chapter, he interprets what the seven stars, which he saw in Christ's right hand is, and what the seven golden candlesticks are, therefore I shall say no more of it here.

And as for what John did write to the seven churches of Asia, it is set down in the two chapters following; those two chapters treating only upon the seven churches of Asia, and the chief things in those two chapters I have interpreted already, and the chief things which are of most concernment in the first chapter I have also interpreted; therefore I shall go to the fourth chapter; but I suppose it will be necessary to the reader for me to shew what a resemblance and likeness there is between the seven churches now in Europe, in these our days, and the seven churches of Asia.

And how the angels of the seven churches, which are the ministers or speakers, do agree with the seven angels of the seven churches of Asia. I have spoken something of them in the interpretation of the Eleventh of the Revelation, but I shall speak a little more of them here, because it is something necessary to inform the reader.

Therefore mind the distinction between the one and the other.

We read that the seven churches of Asia had seven several names, as may be read, and according to their good practice, or their bad, they were either reproved or commended, as I have shewed before.

So likewise the ministers of the seven churches of Europe, may be called seven angels, for the ministry of every church, let it be one or more, it is called but one angel.

And every one of these seven churches hath a several ministry, therefore distinguished by these several names, as followeth:

1. Papist. 2. Episcopacy. 3. Presbytery. 4. Independent. 5. Baptist. 6. Ranter. 7. Quaker. Now the ministry of these seven churches of Europe, though they be angels, yet they are but anti-angels, in opposition to the seven true angels.

Neither are the seven churches themselves true churches, but anti-churches, in opposition to the seven true churches in Asia.

And the reason why these churches are not true churches, is, because they have no true ministry; and the cause why they have no true ministry, is, they have no commission from God to preach the everlasting gospel, as the angels of the seven churches of Asia had.

For there can be no true church without a true minister; for a true minister having a commission from God, maketh a true church.

But those that receive their commission from man, which is not sent of God, is no true minister, neither is his church any true church.

And

And as for those who take upon them to be ministers of the gospel, without a commission either from God, or from man; when I say man, I mean from the king, or head magistrate, who gives commissions to men to be preachers.

I say that these men who take upon them the minstry by reading the letter of the scriptures, or by any natural learning, wit, or light within, or gift whatsoever, without a commission from God.

I say, they are worse than those who have their commission from the magistrate, as the Baptist, Ranter, and Quaker; these three have no commission to preach the everlasting gospel, neither from God nor from man.

Yet they are ministers of those three churches, and so called angels; so that there are seven angels of the seven churches of Europe, as there were of Asia.

That is to say, the angel of the church of the Papist, the angel of the church of Episcopacy, the angel of the church of Presbytery, the angel of the church of Independents, the angel of the church of Baptists, the angel of the church of Ranters, and the angel of the church of Quakers. These seven churches having all of them a ministry differing one from the other in point of practice and discipline; but in point of doctrine they all agree.

For as to that, they are all ignorant of the true God, therefore cannot preach true doctrine, they having no commission from God, as aforesaid.

Likewise the angels of the seven churches of Asia, they did all of them differ one from the other in point of practice and discipline, but did all agree in point of doctrine.

They having the knowledge of the true God. And why did they know the true God? Because they had a true ministry to preach unto them. And why was their ministry true any more than these now a-days?

Because the angels or ministers of the seven churches of Asia, received their authority and commission to preach from heaven, which was from Christ himself, after he was ascended, as you may read in the Acts, and as I have largely opened in the Interpretation of the Eleventh chapter of the Revelation.

But the seven angels or ministry of the seven churches of Europe, take up their ministry by tradition, imitating the true ministry as aforesaid.

Therefore but anti-angels, seeming to be true, but are not; neither will that ministry which taketh it up by tradition, having no commission from God, receive that blessed reward as the angels of the seven churches of Asia shall, but altogether to the contrary.

For when they shall say, *Lord, we have preached in thy name, and prayed in thy name, and cast out devils, and have done many wondrous things in thy name;* Christ will say, *Depart from me ye workers of iniquity, I know you not;* for Christ will not know those which he doth not send.

For it is a dangerous thing for a man to take upon him to be a minister of Christ, when as he sent him not; but this hath been the practice and custom of men so to do these thirteen hundred and fifty years.

And this traditional ministry of the seven churches of Europe, are the seven anti-angels which were to sound

sound after the ten persecutions, whereof six of them have sounded already, and the seventh doth now sound ; the Quakers ministry being the seventh and last anti-angel that will sound till time be no more.

Their ministry seeming to carry the most pure shew of righteousness of life, but the worst and most cursed of all the seven churches in Europe, in point of doctrine.

For their ministry doth deny both the Father and the Son to be a person in the form of a man without them ; for they have got God and Christ all within them, so that they mind no person of Christ without them.

As I have opened more large in the Interpretation of the eleventh chapter of the Revelation, and in the Quakers neck broken, where I have shewn that they are led and guided by the spirit of Anti-christ more in point of doctrine, than any other of the six churches aforesaid

And the Quakers ministry being the seventh and last anti-angel that will sound in opposition, or by way of imitating the seven angels of Asia ; for there must be seven anti-angels, as well as seven true.

That is, there was a ministry that had a commission from Christ, to preach unto the seven churches of Asia, and that was a true ministry; there is also a ministry of the seven churches of Europe, which have no commission from Christ to preach, therefore not true.

Yet called seven angels, by the Revelation of John, in chap. x. ver 7, where he saith, *But in the days of the voice of the seventh angel, when he shall begin*

begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

I would have the reader to understand, that John did not mean when the seventh angel of the church of Asia sounded, that then the mystery of God should be finished; for the seven angels of Asia sounded many hundred years ago, and yet the mystery of God was not finished then.

But his meaning was when the seven anti-angels sounded, who have no commission to preach, then the mystery of God should be finished, as he had declared by his prophets.

Now I would have the reader to understand, that preaching is called, by the Revelation of John, a sounding: And doth not the ministry of the seven churches of Europe lift up their voices, as with a trumpet?

As if they were true ministers of Christ, when as they do but imitate the true angels sounding; for the ministry of all the seven churches of Europe are false, because they have no commission from Christ to be preachers, as aforesaid.

Yet the ministry of every church is called an angel, but they are but anti-angels, as aforesaid.

But some may say unto me, if the ministers and speakers of the seven churches of Europe be all false for want of a commission from God, What will become of all the people who are congregated and joined to their several ministries?

To this I answer; That there is a remnant of the elect seed in every one of these seven churches of Europe that will be saved, because the election of God

God standeth sure; but this I must tell you, that there is no man or woman that is congregated or joined to any of these seven churches, that can have the assurance of eternal life abiding in them, while they live in this world.

For how is it possible that the sheep should know their eternal happiness, when as the shepherds do not know their own salvation, no not one of them?

Therefore according to my revelation and faith, I cannot see by the rule of scriptures, that any of the ministers or speakers of the seven churches of Europe now a-days, that can be saved, though some of their members may.

This may, and will be thought an hard saying of me, but I cannot help it; neither do I speak it out of any ill will to ministers or speakers, but could rather be found a liar in this point.

But I being commissionated of God, and finding the prophets and apostles of old to speak so much against those, who take upon them to be messengers, ministers, ambassadors, and preachers of the everlasting gospel, without a commission from Christ, they are more guilty of spiritual high treason than any other men; so according to the faith of the prophets and apostles, and my faith, I cannot see how any counterfeit ministers of what church soever, should be saved in the day of account.

For if it be such a dangerous thing to be a false prophet, or a false Christ, why should it not be as dangerous a thing to be a false minister, to go before he is sent?

And let ministers take this by the way, and though

though the civil power doth uphold and maintain them, yet when they die, God will not uphold them in it. Neither will their consciences justify them in it ; but you must lay down your lives under the fear of eternal death, because you went to preach the gospel, and was not sent of Christ.

Likewise you see that false Christs, and false prophets have been punished in all ages, by the civil magistrates and the priests together.

And so they served the true Christ, and the true prophets ; all of them were persecuted as false.

But it is seldom known that a minister was persecuted as he is a minister, not by the magistate, but for some other misdemeanor, or for speaking evil of the civil power, but not for his preaching without a commission from God.

Therefore his punishment will be no less than eternal damnation.

I speak this not only to the ministry of the nation, but to the ministry of all the seven churches now in Europe ; for they do all of them preach without a commission from God, and run into the ministry before they were sent, which will be counted by the Lord Jesus but a work of iniquity.

And what will be the wages of such a work but eternal damnation ? I know I shall offend the ministers and speakers of all the seven churches aforesaid, but seeing they be all false, they may bear the better with me, and with one another ; for they will have wages all alike.

For as I said before, according to the faith of the prophets and apostles, recorded in the scriptures,

and according to the faith which I have in the scriptures, there will be no salvation found for none of the ministers and speakers of the seven churches aforesaid; except any of them be persuaded in their own minds to lay it down before they die, and so come to the knowledge of the true God.

For this I do affirm, that no man so long as he doth exercise the office of a minister without a commission from God, he cannot be in the state of salvation; then of necessity he must be in the state of condemnation. And this will be the condition of all the ministers and speakers of the seven churches aforesaid.

And the Quakers ministry being the seventh and last anti-angel that will sound, until the end of the world.

And when the voice of this angel did begin to sound, the mystery of God is finished, as he hath declared by his servants the prophets.

That is, the declaration of the mystery of God is, and will be finished in the days of the seventh angel.

Which voice is the ministers of the Quakers, as I have opened in the Interpretation of the eleventh of the Revelation, therefore I shall say no more of those seven churches now; that being the purest angel of all the seven in respect of righteousness of life, though the worst of all in point of doctrine.

And the Quakers ministry doth deceive more than any of the other six; for they are so angel and God-like, that if it were possible would deceive the very elect.

For every one that hath but one eye, that is the

eye of reason, may see that all the other churches hath such a deal of corruption, superstition, unjustness, idolatry, and many other wickednesses, which reason itself doth judge cannot be the way of God. And that is the very cause that when people have been unsatisfied in the way of worship in the other churches, they have declined from them, and have turned Quakers, they being more pure in life; for pureness of life giveth more peace to the mind of man than wickedness doth.

For every action hath a reward in itself, whether it be good or bad; for he that doth suffer persecution for his conscience, is more to be justified than he which persecuted for conscience sake.

Yet nevertheless the reward of eternal life, it belongeth only unto the act of faith in the true God, which the Quakers ministry doth not teach, notwithstanding their purity of life, *&c*

CHAP. VIII.

NOW I have opened something what is meant by the seven churches, and the angels sounding; in the next place I shall come to open or interpret some chief sayings in the fourth chapter of John's Revelation.

In the first verse of this chapter, *John looked, and behold a door was opened in heaven, and the first voice which he heard, was as it were of a trumpet talking with him, which said, Come up hither, and I will shew thee the things which must be hereafter.*

I would have the seed of faith to mind the interpretation

pretation of this chapter, and they will better understand the meaning of the fifth and sixth chapters.

First it is to be understood that John saw these great and glorious things by way of vision.

Now I would have the reader to understand, that visions are hard to be interpreted by one that never saw them.

Yet as far as the revelation of faith can open them, I shall do it; which I know is more than any man in the world can do at this day, or shall hereafter, to the world's end.

Therefore if the reader doth but understand the spiritual substance, and meaning of John's visions, though not every particular circumstance, I say, it will give full satisfaction to the mind of man as to the scriptures, and to their eternal salvation.

The first thing that John saw in his vision, it was a door opened in heaven: Now I would have the seed of faith to understand that there is a door belonging to heaven, and a door belonging to hell.

Therefore called in scripture the gates of heaven and of hell, as Christ said unto Peter, I *have given thee the keys of heaven and of hell.*

So likewise when the five foolish virgins came to the door where the bridegroom was, but the door was shut upon them, so that they could not come into that eternal marriage.

So that there is a door belongs to heaven, also there must be somebody to open this door.

It is much like unto a king's palace, where no inferior person can see into it, except the door-keeper do open the door

There is no earthly king's palace but hath a door to it, neither can any man see into it, except the door be opened.

Now as there is a door of earthly substance which may be seen and felt, belonging to every earthly king's palace, the palace being earthly also, though decked and set forth very gloriously to the eye of sense and reason, because it belongeth to reason's kingdom;

So likewise there is as real an heavenly palace above, and beyond the stars, where Christ the king of heaven doth sit upon his throne.

Also there is a door belonging to it of a spiritual and heavenly substance, which may be seen, felt, and understood by the eye of faith, as the other is by the eye of reason.

Therefore it is said in scripture by the apostles, *we speak the things which we have seen, which we have heard, which we have tasted, which we have handled, of the word of life.*

So that there is as real a spiritual substance to be seen, tasted, and handled by the seed of faith in the mind, as there are temporal things by the seed of reason.

Likewise Christ is called a door himself, and he hath the key of David, who openeth and no man shutteth.

And this is he that opened the door of John's understanding, and let him see in a vision the glory of heaven, and him that sate on the throne, as you may see in verse 2. For as soon as ever John had heard the voice, that is, as soon as ever the door of his understanding

understanding was opened, the door of heaven was opened also.

And the door of heaven being opened, there was presented, in a vision, to his sight, few things that must be hereafter.

Now what those things which must be hereafter are, they are signified in the vision in the chapters following;

For the voice which talked with John in the vision, bid him come up hither, and I will shew the things which must be hereafter.

And immediately John was in the spirit, that is, he was so ravished and wrapt up in his spirit, with the sight of heaven, and the glory thereof in the vision, the door of heaven being opened, that he was as Paul was, whether in the body, or out of the body, he could not tell.

For John did see things unutterable, for indeed the things of God's becoming flesh, and suffering death, and the glorious effects thereof, they are unutterable; that is, the tongue of man cannot explain it, not as it is in itself.

But men that have written the Scriptures, and have had visions and revelations of these heavenly things, they have expressed them to the capacity of man, as they could by words.

So that men might believe the things of God, which are spiritual and eternal, by words of mortal men like themselves,

As men do understand one another in the things of this world.

And the gift of interpretation of scriptures, which

was

was written by revelation and vision, I say it is more profitable to man than the scriptures themselves.

For what profit is it to a man to read another man's revelation or vision, and know nothing of it himself? Therefore interpretation of scriptures is the best, and most profitable gift unto the seed of faith now a-days, to lead them unto their eternal rest.

Therefore to unfold something more of John's vision in verse 2. *And immediately he was in the spirit, and behold a throne was set in heaven, and one sate on the throne.*

And in verse 3, he tells what he was like that sate on the throne; and in verse 4, he saith, *And round about the throne were four and twenty seats, and upon the seats John saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.*

And in verse 5. *There were seven lamps of fire burning before the throne, which are the seven spirits of God.*

And in verse 6. *And before the throne there was a sea of glass like unto chrystal, and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

And in verse 7. *And the first beast was like a lion, and the second beast like a calf, and third beast had a face like a man, and the fourth beast was like a flying eagle.*

Verse 8. *And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

Verse

Verse 9. *And when those beasts gave glory, and honour, and thanks to him that sate on the throne, who liveth for ever and ever.*

I shall give a short interpretation of these things afore-mentioned. In verse 2. John saw a throne in heaven, and him that sat thereon.

You may remember how I have shewed before, that there are thrones in heaven, as there are here in earth, and there is a throne in special for the king of heaven, as there is for a king here on earth.

And he which John saw to sit upon the throne in heaven, it was no other but the Lord Jesus Christ, as aforesaid.

Though John doth set him forth in verse 3. *That he was to look upon like a jasper, and a sardine stone,* with other glorious expressions; which is only to set forth the glory of him that sat upon the throne.

And in verse 4. *Round about the throne were four and twenty seats, and upon the seats were four and twenty elders sitting, cloathed in white raiment, and they had on their heads crowns of gold.*

It is much like unto the throne of an earthly king; for an earthly king hath many seats for his nobility to sit on round about the throne, where he seats himself.

And the nobility do sit in those seats, according to their degree and place.

Likewise the nobility have crowns of gold upon their heads, though not so absolute crowns of gold as the king himself.

Yet they have a resemblance and likeness of crowns, signifying that they are of the blood royal.

So

So is it in heaven, the four and twenty elders being of the blood royal, coheirs unto the kingdom of heaven, they have seats to sit upon round about the king's throne.

And as for the four and twenty elders what they are, I have opened at large in the Interpretation of the eleventh of Revelation.

Therefore I shall not speak of them here: but as for their being cloathed in white raiment, the meaning of that is this:

They were cloathed in their minds, while they lived in this world, with the righteousness of faith, which purifies the heart; and not by the righteousness of the law; for by the deeds of the law shall no flesh be justified; but by the righteousness of faith is every true believer justified.

And these four and twenty elders being justified by faith, in the blood of the Lamb, they may be said to be cloathed in white raiment.

That is, they are pure and white in their souls, by being washed in the blood of the Lamb, by faith, as aforesaid.

They have no guilt of sin upon them at all, *&c.*

And in verse 5, it is said, *That there were seven lamps of fire burning before the throne, which are the seven spirits of God.*

The meaning of those seven lamps which burned before the throne, I declare they were the seven churches of Asia.

That is, the souls of the true believers, which were of the seven churches of Asia, were those seven lamps which burned before the throne.

And

And the seven spirits of God are those several gifts of grace, which he gave to the seven churches of Asia, as aforesaid.

And that grace of faith and love, which God gave to the seven churches of Asia, it burneth in the lamps of their souls, before the throne of God to eternity.

For every soul is a lamp for the fire of God's love to burn in, if there be but oyl in your lamp, that is, if there be but faith in the heart.

It will be a glorious place for the candle of the Lord, which is the spirit of God, to burn in, and happy will that man be that hath his lamp burning before the throne of God, as these seven churches of Asia shall.

For this I would have the seed of faith to understand, that John speaketh of things to come as if they were in present being.

For visions and revelations speaketh of things at a distance, as if they were in present sight.

Because God and faith knows that time will be swallowed up into eternity.

Therefore it is that John doth say in his vision, that he saw such and such things already, when as the things which he speaketh that he saw, were not accomplished at that time, nor many of them not as yet.

But however they will be accomplished, because God is truth, and will not frustrate the faith of his prophets, apostles, and saints

But according to their faith it shall be unto them.

So much concerning the seven lamps and the seven

spirits of God, I suppose the seed of faith may understand the true meaning of it.

CHAP. IX.

IN verse 6, John saith, *And before the throne there was a sea of glass like unto chrystal, and in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind.*

Here you that have faith, may see that there is in heaven, above the stars, a chrystal sea like unto glass, or a sea of glass like unto chrystal; that is, the glorious water or sea above the stars is set forth by those things which are most pure, and most esteemed of by the reason of man here in the kingdom of this world, but as certain as there is a sea and waters in this world, else the creatures therein could not live.

So likewise there is a sea and waters above the stars, though of another nature, differing from this here below, yet they are real substances as these are.

But because mortal men cannot declare, nor make known the nature and substance of them, neither can mortal man understand it, if it could be declared.

Therefore the Revelation of John calls it a sea of glass like unto chrystal, because chrystal is highly esteemed of by the reason of man.

But however, it is for certain that there is a sea and waters above the stars, let it be like what it will.

For this I would have the reader to understand, that the things which are, were not made of things which do appear, according to Paul's words, then

of

of necessity they must be made of things that do not appear, that is, of things above the stars, from whence the original of all life came.

But in what condition things were, and are in their heaven, no man can tell, but by faith.

Therefore if the revelation of the spirit of faith will call the waters above the stars *A sea of glass like unto chrystal*, who shall gain say it?

Neither is it to be looked upon as an allegory, as many do vainly imagine, but a real spiritual substance.

For this must be understood by the reader, that God created or made all creatures of something; he had matter and substance to make every creature of.

He did not make living substances of an allegory, that is, as if we should say God made all things of nothing;

For an allegory is nothing, and of nothing comes nothing.

Yet the vain imagination of wise and learned men have not been ashamed to say, that God made this world of nothing; but I shall let that pass.

Again, what should be the meaning of the *four beasts full of eyes before and behind*?

These four beasts which John saw in his vision in the midst of the throne, and round about the throne, I declare they were four good beasts;

That is, they were four good kings; and if there were four thousand good kings, yet they are all reckoned but into four: all good kings are included in these four.

These four beasts do signify the four monarchies,

that is, all the good kings that acted well, and had faith in the true God, under the four monarchies, are called by the Revelation of John, the *four beasts full of eyes before and behind.*

Now what particular persons these four beasts were, the Revelation of John gives no light into:

But this I say, that king David was one of these four beasts, he being the first beast, that was like a lion, he being of the tribe of Judah, from whence the sceptre should not depart until Shiloh come.

This Shiloh being Christ, the root of David, he is called *The lion of the Tribe of Judah*, as may be read in Revelations, v. 5. And David being of the tribe of Judah, and he being chosen king by the Lord Jesus the Almighty God, as he was the Creator.

Who afterwards became a child, as Isaiah saith, and so called *The Son of David, of the tribe of Judah.*

When as indeed he was David's lord; he was David's lord as he was the creator:

But as he took upon him the seed of the woman, which is the nature of man, he became a little child, and so God became flesh;

And he being of the tribe and lineage of David, as he is a Redeemer, he may be, and is called *the son of David.*

And what ever David did in point of war, it was justified by Jesus Christ, as he was his Lord;

For it is said in scripture, *That David walked with a perfect heart before the Lord in all things, only in the matter of Uriah.*

And David being the first king that wrought righteousness before the Lord in all his war, and he being

of

of the tribe of Judah, he is called by the Revelation of John the first beast that was like a lion;

For he acted as in the person of Christ, who is the lion himself of the tribe of Judah, as Jacob did prophesy when he blessed his sons.

Now I would have the reader to understand, that all these four beasts spoken of here, they were men, though they be called by the Revelation of John, beasts.

Also he doth distinguish them into four several forms; *the first like a lion, the second like a calf, the third beast had a face like a man, and the fourth beast was like a flying eagle.*

These four beasts, as I said before, were all men, and not only so, but good men; only this I would have the reader to mind that they are called beasts, in relation to the work that they were to do.

And so they acted after that manner as such beasts use to do.

As the nature of a lion is to destroy and tear in pieces.

And the nature of a calf is to act simply and foolishly, and yet innocent also.

Now the third beast had a face like a man, that is, he acted as a rational man by wisdom and policy.

And the fourth beast was like a flying eagle, that is, he acted in swiftness and strength, and according to other properties that are in an eagle.

And so according to the natures and properties of these four beasts, did men act, and do act in this world; therefore called four beasts, when as they were no other but men.

But

But I shall leave the distincton of the persons of the other three to those that are better read in histories than I am.

Neither is it revealed unto me who the persons were; therefore I shall speak no more than is revealed unto me; but the reader may understand what the four beasts are, by what is afore-written, therefore I shall say no more of it, but go unto verse 8.

CHAP. X.

IN verse 8, it is said, *That the four beasts had each of them six wings about them, and they were full of eyes within, and they rest not day and night, saying Holy, holy holy Lord God Almighty, which was, and which is, and which is to come.*

The chief things in this verse to be known, are what is meant by those six wings which the four beasts had, which were full of eyes within.

The meaning is this, that each of these four beasts had six wings, that is they had six wings apiece.

And these six wings apiece, it was the spirit of revelation which gave them wisdom, to order and manage the affairs of their battles.

And these six wings were employed thus;

Two of them were to be employed before, in the fore-front of the battle.

And two of them were to be employed in the rear, or hinder part of the army, least the enemy should come upon the back of them.

And the other two wings were to be employd in the middle, that in case their enemy should put them to

to the worst both before and behind, that they might fly away with those two wings in the midst.

And this was very good revelation and wisdom, and called by the Revelation of John, *six wings*;

For the scriptures doth call revelation and good counsel, *wings*; as that saying, *Revel.* xii. 14, it is said, *There was given unto the woman two wings of a great eagle, that she might flee into the wilderness.*

Which wings were no other but Revelation, as I have opened in the Interpretation of the Eleventh of the Revelation.

And where we find in the scriptures that God hath commanded his prophets and apostles to fly from one place to another, in case of persecution, it is not meant that God would give them wings to fly.

But he will give them wisdom and revelation to get from it.

And in this sense they may be said to have wings to fly away;

And in this sense the four beasts aforsaid, may be said to have each of them six wings.

And as for *their being full of eyes within*, that is, they had a spirit of discerning both of spiritual and of temporal things.

Therefore it is said, *that these four beasts full of eyes before and behind*, that is, they had the eye of faith before, and the eye of reason behind.

That is, they did discern by the eye of faith before, the things of God, and how he became flesh, and shed his blood, as afterwards is expressed by these four beasts.

And

And the eye of reason being behind, it did discern and see how the matters went in this world.

For tho' it be said they were full of eyes, yet they had but two eyes apiece, that is, the eye of faith, and the eye of reason. But neither of these two eyes did offend them, as it doth many thousands now a-days.

And because the seed of faith may not stumble at this interpretation, because I say there were but two eyes, when as John saith *they were full of eyes.*

You may remember that I have written before concerning the seven spirits of God, and yet but one spirit.

Only that one spirit had seven several workings in the seven churches of Asia.

So likewise these beasts having but two eyes, yet they were full of discerning both of spiritual and temporal matters.

For the eye of faith did see up into heaven, and the glory thereof; and the eye of reason did see the utmost parts of this world here below.

For these two eyes did see as much as could be seen; if they had had forty eyes, they could have seen no more.

But in regard they did see so much, they are said by the revelation of the spirit, *that they were full of eyes before and behind,* &c.

Again it is said, *That these four beasts rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

That is, they cease not to give glory, honour, and thanks to him that sate on the throne, who liveth for ever and ever.

I would

I would have the seed of faith to observe, that these four beasts give glory and honour unto Christ here, as he was God the Father.

As Isaiah vi. 3, where it is said, *And one cryed one to another, and said, holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory.*

Likewise the four and twenty elders fall down before him that sate on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, *Thou art worthy, O Lord, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are and were created,* Revelations iv. 10. 11.

Here you may see that the four beasts and the four and twenty elders give glory unto Christ the only God, as he was the Creator, and in the condition of the Father.

He being the Lord Almighty, the Lord of Hosts, the Alpha and Omega, the First and the Last; he that liveth for ever and ever, in that death could not keep him under, as aforesaid.

But in chap. v. the four and twenty elders give glory unto this Christ, the only God, as he is a Son, and hath redeemed them, and so doth the four beasts also.

And as for the four and twenty elders, I shall say nothing of them here, because I have spoken of them in the Interpretation of the eleventh Chapter of the Revelation.

So I have given the interpretation of the chief things in chap. iv. of John's Revelation, I shall go unto chapter v. and give the interpretation of the chief things in that also.

CHAP. XI.

IN chap. v. verse 1, *John saw in the right hand of him that sate on the throne, a book written within, and on the back side sealed with seven seals.*

Why doth John say he saw in the right hand of him that sate upon the throne a book written within, and sealed on the back side with seven seals, when as he that sate on the throne was no other but God, the Creator of all things?

And Jesus Christ is he that created the world, and all things therein, as aforesaid.

And yet he that had the book in his right hand, was not to open the book, nor to loose the seals thereof.

The meaning is this, that Christ Jesus as he was God the Father, and Creator of all things, it was not his proper place and work to open the book with seven seals;

For it doth belong to him, as he is God the Redeemer.

For, as I said before, God did, and doth act according to the two-fold state and condition he was in.

So that he had the book of life in his right hand, as he was God the Creator; but as he is God the Redeemer, he must take the book out of his own right hand, and open it, and loose the seals thereof.

For John in his vision did see Christ to sit upon the

the throne, as he was God the Father, and the Creator.

Also in his vision he saw Christ sit upon the throne, as he was God the Son, and as he suffered death, and so redeemed mankind.

And in like manner he and the elders give thanks and praise unto him, as he is the Creator.

And sometimes they give thanks unto him all together, as he is the Redeemer.

Yet all but one God, however it doth seem by John's vision, as if there were two, when as it is spoken with relation to a two-fold state and condition in God.

But who can understand but the seed of faith?

Therefore I would not have the seed of faith to stumble at these sayings of John, which doth here and there speak as if there were two Gods.

But consider, he speaks it but by way of vision, and all visions can never be understood so clear and plain as interpretation is.

For I am certain that John did believe in no other God but one, even Jesus Christ the only wise God, blessed for ever and ever, though spoken of with relation to a two-fold condition, as I have shewed before.

This book which was in Christ's right hand, as he was God the Father, I declare it was the book of life, wherein was written the names of all the elect seed of all the seven churches of Asia, and of all the elect seed of the seven churches of Europe.

I say, the elect seed are all written in that book of life which is in Christ's right hand, and the seven

seals on the back side of this book, they were the seven visible churches of Asia.

That is, they were sealed up by the doctrine and faith of the gospel; they received the holy spirit of promise, whereby they were sealed in their souls with the holy spirit of promise, that they were redeemed unto eternal happiness, by the blood of the Lamb.

And this I say, that the witness of the spirit of faith, in the conscience here in mortality, it is but a sealing up to the day of glory.

Therefore what assurance, witness, or sealing soever a man hath in his soul, in this life, it is called by the Revelation of John, *but a seal on the back side of the book of life.*

For those seven churches of Asia were sealed with the holy spirit of promise, in that they believed the doctrine of Christ's death and resurrection, and so they were sealed in their hearts with the assurance of eternal life, their names being written within the book of life.

And because there were seven churches of Asia, which did truly believe, and were sealed in their souls with the assurance of everlasting life,

They are called *seven seals on the back side of the book of life.*

For all sealing of this side of death, it is called but sealing on the back side of the book of life.

For it is much like unto a book or letter, the matter and substance is within the letter or book, but the seal is without, or on the back side:

But he that breaketh open the seal of the letter or book, he seeth what is within.

So

So is it with Christ, he having the Book of life in his right hand, wherein the elect seed are written, and the assurance of faith which is the elect seed of the seven churches of Asia had, and as others have, are called *the seven seals on the back side of the book of life.*

Which no man in heaven nor in earth could open the book, nor loose the seals thereof, but Christ as he is God and Redeemer.

You that have faith may see what is meant by the book, and by the seven seals on the back side. *&c.*

CHAP. XII.

IN verse 2. *John saw a strong angel, proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?*

And in verse 3. *And no man in heaven, nor in earth; neither under the earth, was able to open the book, neither to look thereon.*

I shall pass by these two verses, there being but little matter of concernment in them, but I shall go to verse 4.

And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

Here John was at a hard set in his vision, when he saw God have a book in his right hand, and no man in heaven, nor in earth could open it, nor read it.

There was cause enough for John to weep, because that book was the book of life, and many thousands and millions of souls were written in that book.

As he afterwards maketh mention of, and many that

that had suffered persecution unto the death, which were slain under the altar, who suffered for the testimony of Jesus, whose names were written in the book of life.

And if this book should not have been opened, the condition of the saints would have been sad, which suffered all those things for the name of Jesus, who loved not their lives unto death, who had their names recorded in the book of life.

That at the general day of God's account, when he shall make up his jewels, their names being written in the book of life.

They may have that blessed reward which God did promise, and they did faithfully believe, and expect:

But if none could have opened the book, neither in heaven nor in earth, what benefit would they have had for all their faith and sufferings?

This was enough to make John and all the other prophets and believers to weep also, if there should be none found neither in heaven nor in earth, that could open the book of life.

But in verse 5, one of the elders said unto John in the vision, *Weep not, behold the lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof.*

One of the elders puts John in good comfort again; for there is one found now that can open the book, and read it also.

This is that lion, as *Jacob* prophesied of, *Gen.* lix. 9, as I have spoken of before.

This lion hath prevailed to open the book.

He openeth the book as he is God the Son,

And

And as he became a Son, he is called the *lion of the tribe of Judah;* and as he is God the Son, he is called a Lamb.

And as he was God the Son, he suffered death to redeem his people.

And as he is a Redeemer, he hath prevailed to open the book, and to loose the seven seals thereof.

That is, as he is the Redeemer, he hath power to raise every one of them again that are written in the book of life.

That is, all the seed of faith which are elected in the secret decree and council of God, as he was the Creator.

And as he is the Redeemer, he hath power to give life everlasting to every one of the seed of faith, who were written in the book of life.

And when John saw there was one found in heaven that could open the book, he gave over weeping.

For one of the elders had shewed him in the vision one that could open the book, and loose the seven seals thereof.

For in verse 6. *John beheld, and lo in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth.*

This Lamb which John saw in the vision in the midst of the four beasts and the elders, it was Christ.

This I suppose all men that profess the scriptures will confess it.

Now observe that this Lamb which stood as it had been slain, it was no other than God himself;

For

For this Lamb had seven horns and seven eyes; now these seven horns which the Lamb had, it was the faith and patience which the seven churches of Asia had, which did enable them to go through their sufferings with cheerfulness,

For when a man doth suffer for his faith in God patiently, and willingly, he destroyeth his enemy more in submitting unto suffering, or death itself, than if he should resist his enemy.

And this doth become a horn to push the persecutor's soul.

Thus it was with the seven churches of Asia, they were by their faith and patience made able to suffer persecution and death itself.

Which became as seven horns to push and gall the souls of their persecutors.

For though the horns of a Lamb doth but little harm to the outward flesh, yet when they get within the flesh they will gall very much.

That is, when the horn of suffering for righteousness gets into the mind and soul of the persecutor, it doth gall his soul exceedingly with the fear of eternal damnation.

This I think experience will shew the truth of it.

For the Quakers and others who suffer for a lie, yet they think they suffer for truth; and the persecutors know no other but that they do suffer for truth.

Therefore the sufferings of the Quakers cannot choose but push and gall the persecutors consciences;

The Quakers being so stedfast and confident in their way, who do not fear their lives unto the death.

This

This suffering of theirs doth trouble and molest the minds of the civil powers; which doth shew that suffering in innocency, though for a lie, it will be a horn to push and gall the souls of the persecutors.

Then how much more would they push and gall if they suffered for truth?

That is, if their ministry which provoke them to meet contrary to the parliament's order were true, as the ministry of the seven churches of Asia were.

But it is not; therefore they suffer for a lie, yet the persecutor not knowing it, he is, and will be pushed and galled in his soul with the fear of eternal death, for doing it.

CHAP. XIII.

NOW it is to be observed, that *this Lamb that was slain had the seven horns, and the seven eyes.*

Now these seven horns, as I said before, which the Lamb had, they were the sufferings of the seven churches of Asia, in the ten persecutions.

According to that saying of John's Revelation, ii. 10. he giving an exhortation to the church in Smirna, that they should fear none of those things which they should suffer.

Behold the devil shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten days.

Now this devil that shall cast some of them in prison, I shall shew what he is hereafter.

But as for the ten days tribulation which the

saints should suffer, it was spoken with relation to the ten persecutions.

And they are called by the revelation of the spirit but ten days, when as it was at times a matter of three hundred years that their tribulation did last, which were the ten persecutions, yet called by the spirit, but *ten days tribulation.*

And the faith and patience which these seven churches of Asia had, being made able to suffer with chearfulness those ten days tribulation, it being the ten persecutions aforesaid, they are called the seven horns which the Lamb had ;

For they by their sufferings, did push and gall the souls of the persecutors, as the Lamb himself did when he did suffer death :

For he did procure no less than eternal damnation to his persecutors, by his suffering of death, and being slain by them.

And these seven churches having their power and strength to suffer from Christ, the Lamb slain, they walked in his steps in the way of suffering ; therefore called the *seven horns of the Lamb*, or the Lamb's seven horns.

And as for the seven eyes which the Lamb had, they are called the *seven spirits of God sent forth into all the earth.*

You may remember that I have shewed before what the seven spirits before the throne is. And these seven spirits which the Lamb hath, are the very same ; that is, they are all but one spirit of Christ, only this one spirit doth operate and work seven several ways, to wit, in the seven churches of Asia. Therefore

Therefore said to be sent forth into all the earth, because the sound of these seven churches of Asia, of their gifts and sufferings, went through all the earth.

Therefore called the seven spirits of God; yet I would have the reader to understand thus much, that the Lamb that had power to open the book, the same Lamb had the seven horns, and the seven eyes.

Now if these seven eyes were the seven spirits of God, then the Lamb must needs be God; for the Lamb had the seven spirits in him, and he sent them forth unto the seven churches of Asia.

Only this I would have the Reader to understand, that here he is called God, as he is a Lamb slain; or as he was in the condition of a Son and a Redeemer.

So that what power, honour, or glory soever be attributed to God, by the redeemed ones, it is with relation to the Son-ship of God.

He being a Son he is called a Lion, and called a Lamb, which titles belong only to the Son-ship of Christ, he being the only God, though in a two fold state and condition, as aforesaid. And in verse 7, it is said, *And he came and took the book out of the right hand of him that sate upon the throne.*

This he that took the book out of his right hand that sate upon the throne, it was the Lamb, and this Lamb is Christ, and Christ is God, and Christ is called the *Lamb of God that taketh away the sins of the world.* He may well be called the Lamb of God,

because he is God. For who can take away the sins of the world, but God?

But God must become a little child of flesh, blood and bone, and grow up to a man, that he may be capable to suffer the pains of death, in that he shed his most precious blood, before he could take away the sins of the world.

And this Lamb which was slain, here spoken of by John, was no other but God himself.

But he being now in the condition of a Son, in that he had been slain, and was now risen again, and had accomplished the work of redemption, he was able to sit down in the midst of the throne, and to take the book out of his own right hand, as he was the Father and Creator of all things.

And as he was the Son, or Lamb, which shed his precious blood, to redeem his people from their sins, it was his proper work and place to take the book out of his own right hand, as he was the Creator, and to open the book and loose the seven seals thereof; for in his opening the book of life, he found the names of all the elect seed written therein, which were washed and redeemed with his precious blood.

Therefore it is said, *That no man in heaven, nor in earth, nor under the earth could open the book, but the Lamb only.*

So that this Lamb must needs be God the Father, as well as God the Son; for who can open the book of life but God himself? But he must open it as he was God the Son, therefore said to take it out of the right hand of him that sate upon the Throne, &c.

CHAP.

CHAP. XIV.

AND in verse, 8. *The four beasts, and the four and twenty elders fell down before the Lamb.*

And in verse 9. *They sung a new song, saying, Thou art worthy to take the book and open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, &c.*

I would have the reader to mind these words, why the four beasts, and the elders did sing a new song.

Observe, it is called, a new song, in opposition to the old song, as the gospel of Jesus is called the New Testament, and the law of Moses is called the Old Testament; so likewise there is the song of Moses, and of the Lamb; that is, the song of the Lamb.

Now the song of Moses may be called the old song, or the first song, because Moses, the prophets, elders of Israel, and saints under that Testament, I say, they gave praise, honour, and glory unto Christ, as he was God the Father and Creator. And as he was the Creator, he blessed them with temporal blessings, and temporal deliverances.

So that Moses and the people of Israel sing praise unto God for his wonderful works, which he had wrought by the hand of Moses; as you may read in the scriptures, in the song of Moses, how wonderfully he doth praise, honour, and magnify the God of Israel, who had gotten himself a great and terrible name among the Heathen.

And this is called the song of Moses, or the old, or first song, because it was the first manifestation of

of God, as he is the Creator; for Moses was the first Man that gave us to know any difference of the God of Israel, from the God of the Heathen. And this manifestation as Moses gives us, is that we might know God, as he was the Creator, and did deliver his people in a more wonderful manner than any other Heathen Gods could do.

And in this regard Moses and the elders of Israel gave praise, honour, and glory, unto the God of Jacob, he delivering them out of so many temporal dangers; and not only so, but blessing them with many temporal blessings, which caused this song of Moses to be sung by the children of Israel.

And in this regard the song of Moses may be said to be old, or the first song, he being the first commissionated man to write that which we call the old Testament. Therefore the song of Moses may be called an old song, because the song of the Lamb is more new; for redemption was after creation, therefore called a new song. It is called a new song in relation to a new condition; as the song of Moses was with relation to temporal blessings, as aforesaid. But this new song of the Lamb is with relation to spiritual and eternal blessings. So that John in his vision was sensible upon what account this new song was sung.

And he seeing in the vision *the four beasts, and the four and twenty elders fall down before the Lamb, having every one of them harps and golden vials, full of odours, which are the prayers of saints.*

Now these golden vials are meant the hearts and souls of the four beasts, and four and twenty elders.

And

And the odours, is that grace and supplications which were offered up unto the Lamb through those golden vials; which vials are the hearts and souls, as aforesaid. And those harps are the tongues of the beasts, and elders, and saints, which are as harps to sound forth the praise of the Lamb.

For this I must tell you, that the tongue of every saint shall be as a harp, to praise the Lamb for his great and unspeakable work of redemption, which is more to be magnified by the seed of faith, than the work of creation; so that the beasts, the elders, and saints may very well sing that new song, in verse 9, saying, *Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation.*

That is, thou hast redeemed us to thyself by thy own blood, for though thou art called a Lamb, thou art no other but God. And thy blood is no other but the blood of God, though called the blood of the Lamb; because of that two-fold state and condition thou wert in.

And as the work of redemption is of greater value to the redeemed ones, than their creation was, therefore it is that those who are washed in the blood of the Lamb, have harps given them to sound, or sing this new song of praise and thanksgiving unto him that hath washed them in his own blood.

And the new song which the beasts, and elders, and saints doth sing, is set down in verse 12, *Saying with a loud voice, Worthy is the Lamb that was slain, to receive*

receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And so to the end of the chapter, giving praise unto the Lamb, for their redemption.

And this is that new song which the beasts, and elders, and saints, shall sing to eternity.

It is called a new song, because it is the song of the Lamb; for there are but two songs in all, to wit, the song of Moses, and the song of the Lamb; and blessed and happy are all those that can truly sing the song of the Lamb, to know they are redeemed and washed in his blood.

CHAP. XV.

NOW I nave given the interpretation of the things that are of most concernment in chap. v. I shall proceed to open the chief things contained in chap. vi.

In verse 1. of this chapter, John saw in his vision the Lamb opening the seals, and at the Lamb's opening of the first seal, John heard as it were the noise of thunder.

And in the vision one of the four beasts said unto John, *Come and see.*

As for the four beasts you may remember I have shewed what they are before, and now these four beasts doth present to John's understanding, in the vision, four other beasts, as in a figure to be four horses; namely, a white horse, a red horse, a black horse, and a pale horse.

I would

I would have the reader to mind the interpretation of these four horses, and their riders; for there is one called, he that sate on every one of these four horses. Also there was some great and wonderful work done by every one of these that sate on these horses. Therefore called the opening of the seals.

And at the opening of the first seal, John heard as it were, in the vision, the noise of thunder, and after that there was presented unto his view, in the vision, a white horse. And he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer.

Now this white horse which John saw in the vision, it is the righteousness of the saints. And the righteousness of saints is the righteousness of faith; for it is faith that makes the soul pure and white in the blood of the Lamb.

According to that saying, *Revel.* vii. 13. *One of the elders answered, saying unto me, What are these who are arayed in white robes?* and in verse 14. *And he said to me, these are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

So in chap. vi. 11. where it is said, *and white robes were given to every one of them,* meaning those who were slain under the altar, that is, they were slain for the testimony of Jesus. Therefore said to be under the altar, because Christ is the altar itself.

Many more places of scriptures might be named for this purpose, to prove that the righteousness of faith is those white robes which the saints souls are cloathed with; their hearts being purified by faith in the blood of the Lamb.

For faith doth dip its soul in his blood, so that all original and actual sin is washed away, as clean as if there had never been any sin at all. So that the saints, or seed of faith, are cloathed with the white robes of righteousness of faith, it being the righteousness of Christ, he being the author of it, by washing their souls in his own blood, so that they become as white as snow; and this righteousness of the saints, is that white horse, and the first horse that John saw in the vision.

For I would háve the reader to understand, that the righteousness of faith is a real spiritual substance, as the righteousness of the law is; yet none of them both can be seen by the visible eye of sense, not as they be in their essence or seed, but by the effects or fruits they are known; for effects or fruits doth proceed form an invisible spiritul root or substance, which roots and substances are faith and reason. And there is a righteousness that doth arise from each of these, which hath their several effects, or several fruits; so that the tree may be known by the fruit; that is, the righteousness of the law may be known and distinguished from the righteousness of faith.

Yet the life and spirit of these two trees, are so secret and invisible, that they cannot be seen by the eye of sense, as I said before.

Yet they be two real spiritual substances that do bring forth a righteousness according to their natures. That is, the righteousness of the law, and the righteousness of faith.

But it is those souls that are cloathed with the white robe of Christ's righteousness of faith, that have been washed

washed in his blood, and this is that white horse John speaketh of. For this I would have the seed of faith to mind, that the spirit of Revelation in John, doth compare the righteousness of the saints to a white horse.

Also this I would have you to mind, though the saints that are cloathed in white, be thousands, and millions, and innumerable, yet they are called by the revelation of the spirit, but one white horse.

Now whether John did see in the vision the form of a white horse, it is not much material; for if the spirit will call the righteousness of saints a white horse, who shall gainsay it?

But however the white robes of the saints who are washed in the blood of the Lamb, are as a white horse, for God their king to ride upon. So that if you understand the interpretation of this white horse, you may the more easily know the meaning of the other three horses.

Also it is necessary to know who doth ride or sit upon this white horse; I declare by revelation from the holy spirit, that he which John saw sit on the white horse, it was no other but Christ himself. It was he that had a bow, and a crown was given unto him: it may be said the crown was given unto him, as he was the Redeemer. For this crown of glory that was given unto him, it was as he was the Redeemer, and not as he was the Creator. And as he was the Redeemer, he sate or rode upon the white horse.

And he went forth conquering, and to conquer. That is, he being the author of the righteousness of faith, as he was the Redeemer, that he made the

saints so pure and white, that they became a white horse for him to sit upon. So that they were able by their faith, in the blood of the Lamb, to suffer tribulation, and death itself.

So that they became more than conquerers; for he that suffereth persecution for the name of Jesus, he doth conquer more than he that doth persecute and put to death.

So likewise Christ that sate upon this white horse, as he was the Redeemer, he went forth conquering and to conquer. That is, he went forth in the power of faith, by which he created all things; he went forth to redeem the seed of Adam that was fallen under death, and the fear of eternal damnation.

So that death and hell got power over Adam and his seed, so that Christ riding upon the white horse of innocency, or the righteousness of faith, he went forth conquering and to conquer. That is, he went forth to die, to shed his most precious blood, and by his giving himself up unto death, he conquered over sin, death, and hell.

Therefore it is said in scripture, *Oh death, I will be thy death, oh grave I will be thy victory!* That is, he will get victory over the grave, as he did over death; for he destroyed death; in that death could not keep him under it for ever, in that he passed through it He got victory over the grave, in that the grave could not keep him inclosed in the earth.

So that he went forth conquering and to conquer, never leaving off until he had conquered all his enemies. That is to say, sin, death, devil, hell, the grave; these all were his enemies, and he hath conquered

quered over them all, by his becoming flesh, and by his suffering of death upon the cross, as he was a Redeemer, or as he was God the Son; and these enemies did Christ which sate upon the white horse, go forth conquering, and to conquer, to redeem the seed of Adam.

And this is the true meaning what is meant by the white horse, and by him that sate thereon, and by his conquering and to conquer.

And the bow which he had, it signified the power he had to shoot and kill those spiritual enemies, which is sin, death, hell, and devil; which could no ways have been killed, but by giving his life up unto death, and by his passing through death, and quickening into life again, he killed death, sin, hell and the devil; with this dart of offering up his soul unto death, it being shot through sin, death, and hell, by the strength, or bow of the power of faith in God.

And as for the crown that was given him, it is spoken with relation to the Son-ship of God, as he is a Redeemer. So that the crown of Glory that he hath given him, it is attributed unto him, as he is a Redeemer. For the work of redemption is counted by the redeemed ones, more worthy of a crown of glory, than the work of creation.

So that this crown of glory that is given to Christ that sate upon the white horse, it is in relation to his work of redemption, in that he conquered over all those spiritual enemies as aforesaid. So much for the first and second verses.

CHAP.

CHAP. XVI.

IN verse 3. it is said, *And when he had opened the second seal I heard the second beast say, come and see.* And in verse 4. *There went out another horse, that was red, and power was given to him that sate thereon, to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.*

These four beasts which John saw in the vision, did signify unto him those wonderful transactions which were, and should be acted here on earth in the state of mortality, in the time of the four monarchies, and signified unto John in the way of vision, by four horses.

Now the second horse that did appear to John in the vision, was a red horse, *and power was given to him that sate thereon to take peace from the earth, and that they should kill one another.*

This monarchical government went forth upon a red horse, that is, shedding of blood should be the greatest work he that sate thereon should do.

It was called a red horse, because of the much shedding of blood; so that the blood of man is called a red horse, even as the righteousness of faith is called a white horse.

And as the souls of the saints were made white with the blood of the Lamb, so are these souls made red with sheding of one another's blood.

So that every man's soul became a red horse, and he that sate upon this red horse had power given him

him to take peace from the earth, and for that purpose there was given unto him a great sword.

Now this great sword it was to kill and in killing one another, peace must needs be taken from the earth.

So that this kingly power, though they were many kings, yet they are called but *him that sate upon the red horse.*

So likewise, though there were many thousands slain, and had their blood shed, yet they are all called but a red horse; so that there is but the horse and his rider; for king's and magistrates do ride upon the people, in that they command the people to kill one another.

So that people which go to fight to shed one another's blood, may well be called a red horse, for they make their souls as red as scarlet with bloodshed.

And the power of the magistrate doth ride and sit upon this red horse, for he hath a great sword given unto him to command perscutors to kill one another, and they must obey and become a red horse, or else they must be killed themselves.

Thus in short I have given you the signification of the red horse, and of him that sits thereon; for the sword, famine, or pestilence, doth always take peace from the earth: and he that sate upon this red horse was such a power or government, that did kill many men with the sword.

And it is called a great sword, in regard it should prevail and do much execution in that kind, therefore said to go forth upon a red horse; to signify that he should ride upon bloody minded men that should

should spare neither man, woman, or child, therefore called a red horse.

CHAP. XVII.

AND in verse 5. *And when he had opened the third seal, John heard the third beast say, Come and see, and he beheld, and lo, a black horse, and he that sate on him had a pair of balances in his hand.*

This black horse which John saw in the vision, it was the spiritual blindness and darkness upon the minds of men, which makes them to worship false gods, or idols ; they being not so much as enlightned in the law of reason. That is, their minds and understandings had the most ignorant and lowest degree of reason, which made them to become extream idolatrous ; their minds being so dark, they fall to worship any thing instead of God ; even the sun, moon, stars and planets ; now these people that do this, are exceeding dark in their minds.

But let us come to those that are more enlightned, as the people of Israel were by the law of Moses, and those we call Christians, being educated under the discipline of the Old and New Testaments, which are called the Scriptures.

Yet men being in their state of nature, they are very dark in their minds concerning the knowledge of the true God, and the true spiritual worship, which God requires ; for the not knowing of God, is the cause of all false worship, which darkness hath, and doth lye almost upon the whole creation.

For was not that a great darkness upon the minds of

of the people of Israel, that would worship a calf for a God?

And hath not the same darkness descended upon the minds of them that profess themselves to be Christians, besides that pitchy and black darkness that lieth upon the heathen?

Are not the Pope and Roman Catholicks full of superstition and idolatry, because they know not the true God? Hath not the Episcopacy some superstition and idolaty in it, though not so much as the Roman Catholicks? So the Presbytery and Independent, Baptist, Ranter, and Quaker, they be all superstitious and idolatrous their worship.

Nay the Quaker that seemeth to have the least idolatry in their worship of any, yet they are idolatrous also, for they meet, preach, and pray to an unknown God, as well as the others afore mentioned. For they have no other God but the light of Christ, as they call it, and this light of theirs seemeth to be the greatest and purest spiritual light of all, but it is the greatest spiritual darkness of all. For they are more wilfully ignorant of the true God, than any of the rest afore mentioned.

So that spiritual darkness hath overspread the minds of all professors of religion, as it hath done the Heathen; for none of them know the true God, nor the true spiritual worship which God requireth, as aforesaid.

So that this spiritual blindness and darkness that lieth uopn the generality of mens minds, their not knowing the true God, nor his true worship, is that black horse which John saw in the vision.

Also he that sat upon this black horse had a pair of balances in his hand.

He that sat on this black horse was an ignorant power, king or kings, or magistrates, power that was extream ignorant of any true spiritual knowledge, either of God, or of his worship; but mighty full of superstition and idolatry; but had great power to command the dark-minded people to worship what he pleased. So that he rode, or sat upon their dark minds, as upon a black horse; for he had such power that he brought them all into uniformity of worship.

So that things were mighty plentiful, as you may read verse 6. *A measure of wheat for a penny, and three measures of barley for a penny.* Only to signify the plenty of earthly things; when ignorance being in power, it rides or sits upon the black horse of idolatry. This I think by experience will prove the truth of it as well as scriptures.

Was not that a plentiful time when they baked cakes to the queen of heaven?

Was there not great plenty when the Roman Catholicks did put Christ into worship? When they had brought all people to a uniformity of religion, all things were plenty.

Then men grew exceeding rich, so that particular men had such vast estates, that they could build a church at their own charge, or an hospital, or alms houses, so there was great plenty, there being but one religion, and a uniform government in matter of worship; all peoples minds being dark as to any true spiritual knowledge, so that they became as a black

black horse for those ignorant popish kings to ride or sit upon: and he that sate upon the black horse, had a pair of balances in his hand, only to signify that equal dealing in temporal matters, seeing there was a uniformity in worship, there should be an equal and just dealing in the temporal; and for that purpose there was a pair of balances in the hand of him that sate upon the black horse; for ignorant reason doth many times deal more justly, than that reason that is more subtle and cunning doth. For in former times, when there was no religion durst appear but the Papist religion and worship, which was, and is still exceeding full of superstition and idolatry, there was a great deal more just dealing between man and man in temporal things, and men were more free to trust one another than they are now; so that things were exceeding plentiful and cheap; for a general uniformity in idolatry must needs cause love one to another.

For differing in worship maketh the greatest breach of all, even between the nearest relations, as father and son, mother and daughter, they will all part upon the point of worship, sooner than upon any natural offence whatsoever.

This may be proved by Christ's words, *that a man must forsake father and mother, house and lands, for his sake, else he is not worthy of him:* this also experience will prove it, that some people will willingly suffer more for their worship, tho' it be a lie, than for any natural loss whatsoever.

And as for the oyl and the wine, which he that sate

upon the black horse, must not hurt; the oyl and the wine signifies that little small remnant of the seed of faith, which did not worship God in that idolatry no way as the generality of people did, their appearance being so small, that they were not worth the persecuting or compelling to worship as the generality of people did, much like unto those seven thousand that did not bowe their knee to Baal.

Those seven thousand were never miss'd by Israel, nor by the prophet Elijah. For the worshipers of Baal were so numerous, that Elijah thought there were none but himself that did worship the God of Jacob.

But there were seven thousand that had not bowed their knee to Baal. And these were the oyl, and the wine that should not be hurt, by compelling of them to hurt their consciences by worshiping a false God, as the generality of the people did through the darkness of their minds. They being the black horse, for the ignorant dark power of the head magistrate to ride or sit upon. For as the horse is black, so is the rider, with ignorance and darkness in spiritual worship. Only he that sits upon the black horse, is the dark power of reason.

Therefore the apostles call it the power of darkness, for it is the dark reason of man that doth act deeds of darkness, therefore called the power of darkness; And the deeds of spiritual darkness in point of worship, is called by the Revelation of John, he that sits upon the black horse; because he commandeth all people to worship his imaginary God; and the people through the darkness of their understandings,

ings, they do obey, and so they become in point of spiritual worship, a black horse, for the dark power of reason to sit, or ride upon, *&c.*

CHAP. XVIII.

AND in verse 7, it is said, *And when he had opened the fourth seal, I heard the fourth beast say, Come and see.* And in verse 8. *John looked, and behold a pale horse, and his name that sat on him was death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

I would have the reader to mind the interpretation of this pale horse, because every one of us must be a pale horse, for death to sit upon, except we be swallowed up of life, as Moses and Elijah were; which I, nor no man else at this day doth know, he shall; so that death must ride upon all sinful flesh.

Now to give you the meaning what this pale horse is, it is no other but the sinful soul of man and woman. Therefore as the scriptures saith, *When sin entered into the world, then death entered in upon it.*

So that as soon as ever the souls of Adam and Eve had let sin enter into their souls, then death entered; for death did ride upon sin, and sin did ride upon the soul of our first parents; according to that saying of God, *in the day that thou eatest thereof*, meaning the forbidden fruit, *thou shalt die the death.* So that as soon as sin entered into their souls, death entered also. So that the souls of Adam and Eve became

became as a pale horse, for death to ride upon. For there was not only the fear of this first death, but the fear of eternal death also, which made the soul of Adam to fear, therefore he went to hide himself. For the fear of death will make the soul to look pale, so that it will become a pale horse for death to ride upon. For by sin entering into the world, death got power over all life; so that death sits upon all life, both upon man and beasts. For the beasts are made subject to death, by reason of the fall of man; only I would have the reader to understand this secret, that the creatures, the beasts, were created of God, on purpose to be killed for the nourishment of man.

But if sin had never been committed by man, death would never have entered upon the life of man or beast. That is, no beast would have died naturally, as they do now; but what were killed on purpose for some use, so that no man would have had such losses as some men now have. Some are undone by the dying of horses, others by cows, and others by sheep, and this is death that hath entered into the world upon the beasts.

For the sin of Adam brought death upon all his posterity, and upon the beasts also, as aforesaid. So that the life of man and beasts is become a pale horse for death to sit upon, and the fear of death in Adam, did make his soul to look pale, and so it doth in all mankind; this fear of death it makes the stoutest heart to look pale; especially when the fear of eternal death is not taken away, as very few men in the world have the fear of the second death taken from

from them; so that their souls look pale indeed; so that the generality of men and women have the fear of eternal death, that sits upon their souls, so that they are that pale horse that death rideth upon; and hell follows immediately after the first death; the second death and hell go both together hand in hand.

These things I say, will make any soul to look pale. This I can experience both by myself and others, before I came to know the true way of redemption.

And because you the seed of faith may know, that the soul of man is that pale horse that death sits upon, which sin did cause to enter upon all life.

I say, this death it entered upon the life of God himself; so that God died unto sin, that is to satisfy sin, that sin, which brought death with it, might enter upon the life of God, and kill that life in God for a moment. But the life of God being more strong than death, it pierced through the body of death, and quickened a new life again. So that he overcame death, in that death could not keep him under it, as it doth the first Adam, and his posterity. It is much like unto a valiant soldier, who by his valour and strength, passeth through a body of men well armed; and by his getting through that body of men, he comes to rout and scatter them, and gets the victory over them.

So was it with Christ the only God, he laying down his God-head life. it being in the manhood unto death, he passed through death, and killed that which did kill him, to wit, sin, death, and hell.

These being mighty strong enemies, too strong for any created soul, or life to encounter with, none could do

do it but the life of the eternal God himself; for sin lyeth heavy upon the soul of man, and death is the king of fears, it maketh kings to fear and tremble at the sight of it. And hell is worse than death itself; yet these strong enemies are overcome by the blood of the Lamb; and in all those that have faith in it, and do truly understand it.

So that you that have faith may see, what this pale horse is John speaketh of, and what death is that sits upon the pale horse, and what power they have given unto them, over the four parts of the earth; even to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

The pale horse and death have power given them over all life, in the four parts of the earth; so that some being so affrighted at death, they shall kill with the sword; and others again shall be so fearful of death, that they shall starve themselves for hunger; others again shall come under death by natural deseases, even as the beasts of the earth dieth.

So that death that rideth upon the pale horse, hath power given as long as this world doth last, over all flesh that hath life. For it is life that must die, and death must take it into his custody, and swallow up life into the belly of death; else he cannot be called death; except death doth utterly annihilate life, it cannot properly be called death; for while life is in being, death is utterly annihilated in life. So that there is no being for death at all, not in that man's body. But when death entereth into that man's blood, who was so full of life before, then death

death groweth more and more in the blood, and eateth up the life quite into death; so that there is nothing to be seen in all that life, but a dead body; for death hath got the life of that body in the body; for the body was life before, as well as the soul; but death having overcome them both, they are both swallowed up of death, so that you may see death as he is; as you did see life as he was before. And not that the life goes out of the body, as men do vainly imagine; so that death is he that rideth upon the pale horse, as I shewed before.

And these four horses, as John speaketh of in his vision, are the same horses as Zechariah speaketh of in his vision, Zechariah vi. 23, the prophet saw in his vision, four chariots, and horses, *the first chariot had red horses, and the second had black horses, and the third had white horses, and the fourth had grizled and bay horses.*

Now the prophet expresseth in his vision the horses in the plural number, to be more horses than one of a sort. But John declares them in his vision in the singular number; therefore tho' there be more exprest by the prophet, yet the matter and substance is all one; for all horses are comprized under those four; so that there needeth no further opening of the horses, than there hath been; for there is enough said concerning those four horses, and their riders, to satisfy the seed of faith; but if one should speak ever so much, the seed of reason will not be satisfied. Only this I would have the reader not to scruple, because the prophet calls the fourth horse grizled and bay, when as John calls it a pale horse.

For grizled doth signify death sitting upon the life, as paleness doth; so that the thing is all one, though differing something in words.

So that there needeth be no further interpretation upon those four horses, therefore I shall pass by them, and come to the next thing of concernment.

CHAP. XIX.

IN verse 9. of this chapter. *At the opening of the fifth seal, John saw in the vision the souls of them that were slain under the altar for the word of God, and for the testimony which they held.*

Now I would have the reader to consider, that visions doth many times present, to him that seeth it, things that are at a distance and far off, as at present, or near at hand, as if the thing were in present being; this hath been the usual custom of those that write those visions in the scriptures, they being presented to the chosen prophets and messengers of the most high God.

Those visions so presented, were to signify either some extraordinary happiness and deliverance to a particular person, or people, or nation; or else some great judgment, and destruction to a person, people, or nation, in the temporal as aforesaid; or else visions are presented to the understanding of man, to signify spiritual and eternal blessings to a number of people; or else to signify spiritual and eternal miseries unto a number of people.

So that what visions be declared by chosen men

of

of God, though the thing be not immediately at hand, whether the vision doth signify temporal or spiritual things; yet the seed of faith doth look upon it, as if it were in present being, because they believe the truth of the thing; as those prophets of old did prophesye of Christ's coming in the flesh, as Isaiah saith in chap. ix. *To us a child is born, and to us a son is given*, meaning Christ, *&c.*

Now the prophet saith, he is born, when as he was not born, many hundred years after that; and so others of the prophets looked upon the birth of Christ the Redeemer, as in present being. For, as I have said in my other writings, that faith doth look at things afar off, and at a distance, as near at hand, and in present being. But because the seed of reason cannot do so, therefore they do not prevent neither the temporal nor the eternal judgment that will come upon them. But you the seed of faith may know, that John did see in the vision, by the eye of faith, the souls of them that were slain under the altar; and he heard the cry of them, when the fifth seal was opened, that God their Redeemer would avenge their blood on them that dwell on the earth, that is, upon the persecutors that dwell on the earth.

Now I would have you the seed of faith to understand, how these that were slain under the altar could cry for vengeance, seeing they were dead under the altar, and yet is said, to cry aloud for vengeance, on them that persecuted and put them to death.

The meaning is this, that the blood of those that

were slain for the testimony of Jesus, it did cry virtually and efficaciously unto God, that he would avenge it according to his will and promise.

And so God doth hear the cry of their blood, that were slain under the altar. I say, God doth hear their cry, as he did the cry of the blood of Abel, it came up unto God, as in Gen. iv. 10. *And God said unto Cain, What hast thou done? the voice of thy brother's blood cryeth unto me from the ground.*

So that the blood of Abel did cry from the ground, unto the Lord for vengeance: and who must the righteous judge be avenged of, but he that shed his brother's blood?

And in this manner did the souls of them that were slain under the altar for the word of God, and the testimony they held, cry for vengeance upon those that persecuted, and put them to death.

So that you the seed of reason may see, that there is power in blood that is shed for conscience sake in point of worship, to cry unto the Lord for vengeance upon those that do murder, and kill upon that account.

And no persecutor of that nature will escape vengeance to come, no more than Cain did escape that slew his brother; for the blood of those that are slain in such a case, as aforesaid, will speak no better things than the blood of Abel; but the very same thing will cry aloud for vengeance, as the blood of Abel, and as their blood did that were slain under the altar, as John saw in his vision.

Therefore the blood of Christ is said to speak better

better things than the blood of Abel: But this I must tell you, it speaketh better things to those that have faith in his death, and so are washed by faith in his blood. To those it speaketh peace, joy, life, and salvation to the soul, and these are better things than the blood of Abel, or the blood of the saints; which speaketh to the soul, fear, horror, death, and eternal damnation. These be the things that the blood of Abel, and all innocent blood doth speak, and the blood of Christ will speak the same things, as Abel's blood doth, to those that persecuted and put him to death at that time.

So that according to the Serpent's desire his blood will be upon them and their children; for the Serpent's children are those that walk in the steps of their fathers, and as they that put him to death, were the seed of Cain their father, as Christ said, to those Jews that sought his life he said unto them, *You are of your father the devil, and his works you do, for he was a murderer, and a liar from the beginning.*

And who was he that did the first murder? Was it not Cain? and they were his children, and all persecuting men since have been their children. And in persecuting the innocent saints, they justifye the deeds of their fathers that persecuted Christ, and their persecuting of Christ, in so doing they justified the deeds of the devil their father, that slew the prophets, and Cain that slew Abel, the grandfather of all persecuting devils, for worshipping of God contrary to the tradition of their fathers.

So that the blood of righteous Abel, the blood of Christ, and the blood of the saints, will be upon the consciences

consciences of the persecuting seed of the Serpent, and upon their children, who walk in the steps of their grandfather Cain. And this hath, and will be fulfilled upon all the children of those persecuting Jews, who put Christ to death.

So that his blood will be upon them and their children; for these are their children, and may be called so who are the seed of the serpent, who walk in the way of their fathers, who did kill the Lord of Life. And so his blood will be upon them and their children, as they did desire. So that his blood doth cry, as the blood of Abel did, for eternal vengeance. For none will shed blood upon that account, but the serpent or devil, and those that are his children.

So that you whose understandings are enlightned, may see that there is a virtue and power in the blood of prophets, apostles, and righteous men who are saints, who suffer for the true declaration and worship of God, to cry unto the Lord for vengeance, upon those that shed their blood, and the Lord will hear the cry of blood, more than he will the cry of the saints before his blood was shed. For the very deed of murder for religion sake, hath the reward of vengeance in it.

So that God, the righteous judge, must needs do right to reward every one according to his works; so that the suffering of persecution and death for truth's sake, as these saints did, as John speaketh of, shall have a blessed reward, as is said in verse 11. *Those that were slain under the altar for the word of God, and the testimony they held, they had white robes given*

given unto every one of them ; and it was said to them, *Rest yet for a little season, until their fellow servants also and their bretheren that should be killed as they were, should be fulfiled,*

So that you the seed of faith may know that these souls that were slain under the altar, were not yet in heaven, neither are those white robes yet put upon them, notwithstanding it is said, *there were white robes given them.* For surely if those souls had been in the heaven of glory with their white robes of the righteonsness of faith upon them, God would never have bid them rest a little season until their fellow servants, and brethren were killed, as they were.

So that it may be clear to you that have faith in the death of the soul, and of a resurrection, that there are no souls go to heaven without bodies. So that souls cannot go to heaven, and put on white robes to stand in the presence of God, without bodies.

So that these souls which cried for vengeance must lie still in the earth and rest a season, untill the rest of the seed of faith hath passed from death, as you have. So that God may raise you all together, and cloath you all with white robes of righteousness and immortality, and glory, at the resurrection at the end of the world. So that you may all be rewarded and cloathed with white robes together and not some served this year, and other some the next, but you shall all be happy together.

So that you must rest yet a little season, untill all things are accomplished and then I will bless you with an everlasting crown of life, because you suffered death for my name, in witnessing to me, and

I will

I will avenge your blood upon mine and your enemies, that persecuted and put me and you to death.

They shall have their reward also; which reward of their deeds will amount to no less than to eternal damnation, where the black and dark fire of hell shall burn in their souls to eternity; which shall cause them to cry, Oh the eternity, the eternity, with sorrow, pain and shame.

And when you saints shall receive your eternal joys, then shall your enemies receive their eternal sorrows; which is not yet, neither will it be until all things be fulfilled which the scriptures have foretold of, which cannot be long, as men do vainly imagine, because the true witness of the spirit is now extant in the world, who hath declared and made manifest the mystery of the true God becoming flesh, and what the right devil is, with many other heavenly mysteries.

So that you that have faith in this commission of the spirit, shall at the end of the world recive, with the rest of the saints, white robes with them, and you will not think it long; for faith doth look upon eternity as real, as if it were in present being. So that John might say by his revelation in his vision, *that he saw under the altar the souls of them that were slain for the word of God*, &c. *and the white robes that were given unto them.* Because he by faith knew that God will give those that are cloathed with the white robes of the righteousness of faith, a crown of everlasting joy and glory, at the end of the world, which is as sure as if it were in present being. Therefore by faith he may say he saw the saints that suffered for

for the testimony of Jesus, to have white robes given them, as if the thing were already done ; for when things are certain to be done, and nothing can prevent it, a man may say it is done.

So it is with faith, it knowing that nothing can prevent God's design and purpose, in that he hath determined to save and bless those the seed of Adam, and to destroy and curse those the seed of the Serpent, to eternity.

So that eternity is looked upon by the seed of faith to be in present being. And this was John's revelation in the vison which he saw in the opening of the fifth seal.

CHAP. XX.

NOW in verse 12. John saw when he opened the sixth seal, *He beheld, and lo there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.*

I have opened the meaning of the earthquake, and of the sun being as black as sackcloth of hair, and the moon like blood : these things I have opened already in the Interpretation of the eleventh chapter of the Revelation, so that I shall say no more of it here.

And as for the latter part of this chapter, it is only a prophecy of the end of the world. Only this, I shall give you a word or two, to shew what is meant by the heavens being departed as a scroll when it is rolled together, as it is said in verse 14, and *Isaiah* xxxiv. 4.

The meaning is this, that the clouds of heaven, and the air, and the influence of the stars of heaven, shall be rolled up as a scroll; for the clouds and air have spread themselves over the face of the sky, so they may be called the heavens; for were it not for the clouds to scatter the rain on the earth, and the air to blow upon the creatures here on earth, all creatures would die. So that man and beasts, and all creatures do possess a heaven in themselves, even from the influence of the clouds and the air. So that the clouds and the air is that heaven that God will at the end of the world roll up like a scroll.

Also God will take away the sun, moon, and stars, so that they shall not penetrate their light and heat through the air and clouds of heaven, not to give any refreshment to the seed of the serpent, whoshall be left here in this earth in utter darkness. For this earth shall be the place of hell for the reprobate seed to be in to eternity; so that they shall cry unto the mountains and rocks to fall upon them, to hide them from the wrath of the Lamb. That is, they could wish that the mountains and rocks would crush them to pieces, so that they might be hid as to have no being at all; seeing the clouds and the air which overspread the heaven which did refresh our lives, which made our lives to live in heaven also; but now this is rolled up like a scroll, there is nothing but black darkness, without air or wind, which makes us burn like fire and brimstone, we having no refreshings from the heavens; so that it would be happy for us if the mountains and rocks would fall upon

upon us, that we might be hid, or have no sensible being for ever.

And this will be the state of the reprobate seed at the end of the world: and this is the true meaning of the heaven being rolled up like a scroll, and not the fixed element; for the fixed element hath an earth standing upon it, which shall stand to eternity. Only this, the sun, moon and stars, that gave light on this side the sky, shall be taken from the heaven, so that nothing but darkness shall remain for ever and ever.

But the element which we called heaven, shall stand to eternity; but that heaven as must be rolled up like a scroll, it is the air and clouds of heaven, as aforesaid. So much concerning the interpretation of the chief things in chap. vi.

CHAP. XXI.

IN chap. vii. 1, it is said, *And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*

These four angels that John saw in the vision, which had power to hold the four winds, that the wind might not blow, they were four angels of pure reason, who had a commission from God to hold the four winds, that they should not blow upon the earth, nor upon the sea, nor upon any tree; For if God should but take away the four winds from blow-

ing upon the earth, sea, and trees, all creatures would immediately perish and die. So that these four angels which John saw in the vision, who had such power over the four winds, it was only to signify what shall be at the end of the world. Then shall these four angels execute their office, so that the four winds shall not blow.

But there is something else to be done in the interim, for though the four angels have their commission from God to do that work, yet they must stay till such time as another work must be done; as you may see in verse 2. *And John saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea.*

Now this angel that ascended from the east, it was Christ himself, he having the seal of the living God: he must needs have the seal of the living God, he being the living God himself. He gave order to the other four angels, that they should not put their commission in execution until he had sealed the servants of God in their foreheads. For it is Christ that sealed every servant of his in their foreheads, in that they do receive the holy spirit of promise, whereby they are sealed up unto the day of redemption. And when the soul is sealed, and can witness in his spirit the assurance of his salvation, he may be said to be sealed in his forehead.

And as for John's saying, this angel that had the seal of the living God, he ascended from the east,

it

it is spoken with relation of Christ's coming out of the east at his birth, to work the redemption for those that he now doth seal, with the seal of the living God. That is, with his own holy spirit, witnessing to their spirits the assurance of eternal life by his death; which they by faith do set to their seal, so that they by faith do seal to the truth of the thing, and he doth seal the assurance of everlasting life unto their consciences; and this is the seal of the living God in their foreheads.

And in verse 4. *John heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.*

Now it is not to be understood that John did mean exactly such a number and no more, that were sealed. But if the spirit of revelation will call a hundred hundred thousand, but a hundred and forty four thousand, who shall gainsay it? But in regard there is an equal number spoken of by John of every tribe, it is, according to reason's account, no more than one hundred and forty and four thousand, that were sealed of the twelve tribes of Israel. Therefore whether they were more or less sealed with the seal of the living God, I shall not dispute the thing; neither is it much material to know; so that I shall pass by the rehearsing of the tribes, and come to verse 9, where it is said, *After this I beheld, and lo a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, cloathed in white robes, and palms in their hands.*

This

This great multitude which no man could number, they were the Gentiles that were brought to the faith of the gospel in the time of the apostles commission, which did last a matter of three hundred years, then were all tongues, nations, kindred, and people brought to the faith of Jesus. And these were that great multitude which John saw in the vision, which no man could number. These were those that John saw stand before the throne, and before the Lamb; these were those he saw cloathed in white robes.

Now what these white robes are I have shewed before; not but that there hath, and will be many thousands of the Gentiles, tongues, and nations, since that time, that will be saved. But these that John saw in the vision, it was chiefly those saints in the apostles commission, and it was them that he saw, in verse 10, to cry with a loud voice, saying, *Salvation to our God which sitteth upon the throne, and unto the Lamb.* And in verse 11. *All the angels stood round about the throne, and about the elders, and the four beasts, so that all the holy angels, and the elders, and the four beasts, fell on their faces and worshiped God.*

So that the angels, and the elders, and the four beasts had faces, else they could not fall on their faces to worship God. For God hath a face of his own, and those that worship him must have faces also; else they cannot worship God: also they must have a tongue to say, *Blessing, and Glory, and wisdom, thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen.* So that angels, elders, and those four beasts had tongues to praise the living God.

Now

Now John being in great amaze in the vision to see such innumerable multitudes which no man could number, to stand before the throne of God, all in white robes, he, in verse 14, asketh one of the elders what these be that are arrayed in white robes? And he said unto John, *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

Now what is meant by the white robes, and being washed in the blood of the Lamb, I have shewed before, and what is meant by the throne; so that to the end of chap. vii. it is only to signify the glory of the redeemed ones, who were and are washed in their souls here in this life in the blood of Christ. They shall serve him day and night in his temple in heaven, and stand before his throne of glory where he is. Neither shall there be any more hunger, nor thirst, neither shall the heat of persecution light any more upon them; nor the natural sun to offend offend them any more by its extreme heat; for in this kingdom of heaven where the Lamb is, in the midst of the throne, he shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes. This is that glorious and happy condition that all the saints shall have, who have got those white robes of the righteousness of faith, being washed in the blood of the Lamb. And this will be at the end of time, yet faith doth look upon this condition immediately after the end of this natural life. Therefore said by John, as if the thing was already done and accomplished to him; and to every one that is gone out of

of this world it is so, but to us that are alive, it is not yet accomplished. So much for the interpretation of chap. vii.

CHAP. XXII.

IN chap. viii. 1, it is said, *And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*

Now I would have the reader to understand, that these seven seals which were opened in heaven, they were those seven seals that were on the back side of the book of life, as I shewed before; which were the seven churches of Asia. Likewise it is Christ that doth open the seven seals; and at the opening of every seal John saw some extraordinary sight in heaven, either destruction upon the wicked, and persecution upon the saints, or blessings upon the saints. So that the opening of every seal produced something new to John in his vision. But in the opening of the seventh seal, there was silence in heaven about the space of half an hour. That is, there was a little space of time between the opening of the other six seals, before this seventh seal was opened. So that John had some little space of time before the opening of the seventh seal was shewed unto him. And this is that he calls *silence in heaven about the space of half an hour.* It might be forty hours for ought we know; but if he saith half an hour, who shall gainsay it? But sure I am, it was a little space of time between the opening of the other six seals, before the seventh seal was opened unto his understanding

standing, for he made no stop in opening the six seals before. And as there was something did follow upon the opening of every one of the six seals, so there doth follow something upon the opening of the seventh seal. For in verse 2, *John saw the seven angels which stood before God, and to them were given seven trumpets.*

These seven angels which John saw in the vision, I declare they were the ministry of the seven churches of Asia. These being those seven angels which John did write unto, as I said before; for these seven angels which John did write unto in chap. ii. it was to signify those great tribulations and sufferings that the ministry and the churches themselves should undergo.

But in chap. viii. John saw these seven angels, which were the ministers of the seven churches of Asia, in another condition; he saw them now as if they were in a state of glory. And now instead of tribulation for ten days, which ten days were the ten persecutions, which did last a matter of three hundred years as aforesaid. I say, now he saw these *seven angels stand before God, and to them were given seven trumpets;* that is, each of them had trumpets given unto them; so that every one of them might sound forth some plague, and judgment or other upon the earth, where wicked men do dwell, who persecuted the innocent to the death.

And in verse 3, it is said, *Another angel came and stood at the altar, having a golden censer, and there was given unto him much incense that he should offer it, with*

the prayers of all saints, upon the golden altar which was before the throne.

This angel I declare was Moses, who was to officiate the office of offering up the prayers of all the saints, with the incense upon the golden altar, which was before the throne in the vision, as he did in his commission of the law, when he was here upon earth; so that he is called by John's Revelation, *Another angel that came and stood at the altar*, &c.

And in verse 4. *The smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand.* And in verse 5. *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunderings and lightnings, and an earthquake.*

This is spoken with relation to those offerings, which Moses the angel of the covenant of works, did practice in the time of the law. And as he was the angel that gave forth the law, and so appointed and ordained censers, altars, and offerings to be offered up unto the Lord in that tabernacle, which was but a pattern of the true; so Moses is that angel that is said by John in his vision, to offer up the prayers of all saints upon the golden altar, which was before the throne.

It is called a golden altar, because it is spiritual and heavenly, and the sacrifice, which is the prayers of saints, is spiritual also, in opposition to that altar and sacrifices Moses had in the time of the law. So that when the angel had offered up the prayers of all the saints and the smoak of the incense, and the saints

saints prayers together, they ascended up before God out of the angel's hand. And when this was accomplished, the angel took the censer, and filled it with fire, and cast it into the earth.

Only to signify some extraordinary plagues and judgments that should follow upon the sounding of every one of the seven angels trumpets.

Now I would have you the seed of faith to consider, that as there was a real, visible, and temporal altar, sacrifice, incence, censer, used in the visible worship in the time of the law, the very same things are expressed by John in a spiritual sense, both by way of vision and revelation. So that what Moses did as he was the angel of the covenant of works, and visible worship, John doth express it in a spiritual and an heavenly sense. So that there is a true reality in the spiritual sense though invisible, which cannot be seen but by the eye of faith, as the temporal was seen and known by the eye of reason. So that those judgments and plagues that were acted in Moses's commission, they are rehearsed by John over again in a spiritual sense. So that the things that three of these seven angels did, the plagues that doth appear upon the earth at the sounding of their trumpets, they were fulfilled in the commission of Moses, which was of the law. Therefore it is worth the minding, to know what plagues did follow upon the sounding of every one of these seven angels who had seven trumpets prepared themselves to sound.

For observe, that when the angel aforesaid had took the censer, and filled it with fire of the altar,

and cast it into the earth, it produced immediately, *there were voices, and thunderings, and lightnings, and an earthquake:* So likewise upon the sounding of the seven trumpets which the seven angels had which prepared themselves to sound. *The first angel sounded, and there followed hail, and fire mingled with blood; and they were cast upon the earth, and the third part of trees were burnt up, and all green grass was burnt up.*

The plague that followed upon the first angel's sounding, was upon Pharoah and his people, when Moses was sent of God to him to let the children of Israel go into the wilderness to worship. I need not to relate the particular plagues, because they may be read in the scriptures. But at the first angel's sounding, Pharoah and his people had that hail, and fire mingled with blood amongst them; so that other great plagues were upon man and beast in Egypt; as you may read concerning those seven plagues which Moses brought upon it, because Pharoah would not let the people of Israel go: and these were the fruits of the first angel sounding his trumpet.

And in verse 8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood.* And in verse 9. *The third part of creatures which were in the sea, and had life, died, and the third part of ships were destroyed.*

This great mountain burning with fire which was cast into the sea, when the second angel did sound, was Pharoah and all his host; for Pharoah was a great mountain, that is a king of great power. And he

he burned with the fire of envy and madness, that the people of Israel should be carried out of his kingdom, and enrich themselves with the Egyptians jewels, and other things which they had borrowed. It was enough to make this great mountain to burn with the fire of madness and revenge; so that he and all his host would follow to the sea side, that his wrath might burn as a fire of revenge upon the people of Israel, and bring them back again.

But in the conclusion, this great mountain that burned with the fire of revenge, was cast into the sea. That is, king Pharoah, the great mountain, and all his host, who burned with revenge like fire, were cast into the sea. So that the third part of the sea may be said to become blood, because the destruction was exceeding great, so that the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed; that is, the third part of Pharoahs kingdom was cast into the sea, so that though the poor creatures had life when they were in the midst of the sea following of Moses, the sea swallowed them up, so that the third part of the kingdom of Egypt died in the sea. And the third part of ships were destroyed: that is, the third part of Pharoah's chariots and waggons which the kingdom would afford, were destroyed in the sea.

John calls them ships, because they carried him into the sea, and after they were destroyed, the chariots swum upon the waters; and in this regard they are called by the Revelation of John, ships. For when Pharoah was drowned, we do not read that

that he, nor any nation else, had any ships, but what hath been built since. So that John might call his chariots that swum upon the waters after they were destroyed, ships. And the lives of his horses, and his mules, and his men, were the third part of creatures which died in the sea. And this was that mountain burning with fire that was cast into the sea, at the second angel's sounding the trumpet, *&c.*

CHAP. XXIII.

VERSE 10. *And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.* And in verse 11. *The name of the star is called wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.*

This third angel sounded when Elijah and Elisha did those wonderful miracles in Israel, in their reproving of Ahab and his sons for their idolatry, and when Isaiah the prophet prophesied against the king of Assyria. For when the angel doth sound, there is always some great trouble upon the earth attends to one or more particular nations; as there was in the days of Elijah, and more especially in the days of Elisha the prophet, when as the king of Syria warred with Israel, but was prevented by the prophet Elisha's counsel.

As you may read 2 Kings vi. 8, how many times he prevented the king of Syria: But in process of time

time another king of Syria came against Samaria, as in verse 14, of this chapter; so that there was a great and extreme famine in Samaria, as may be read in that chapter. But this king of Syria was disappointed also; and in process of time there arose another king of Assyria, which came up against Samaria and besieged it, and at the three years end took it, as in 2 Kings xiii. 8.

So in 2 Kings xviii. 13. *In the fourteenth year of the reign of king Hezekiah, did the king of Assyria coming up against all the fenced cities of Judah, and took them.* And further he went on, until he came to besiege Jerusalem, with great high boasting words against the God of Israel, as he did against other idol Gods, which he cast into the fire, as Rabshaketh the servant of the king Assyria doth declare, as the history doth abundantly relate.

So that Hezekiah king of Judah did send to the prophet Isaiah to enquire of the Lord, as in 2 Kings xix. 2. And the prophet Isaiah put the king in good comfort, that the Lord would destroy the king of Assyria and his host, as afterwards was done, according to the words of the prophet Isaiah, as may be read in the chapter aforesaid.

Now this king of Assyria, and the other kings of Syria, and the king of Moab that rebelled against Israel; but especially this great king of Assyria, was that great star which John saw in his vision fall from heaven, burning as it were a lamp; for he was in his own thought with pride and loftiness of his heart as high as the stars are from the earth, in power, from the king of Judah. So that Hezekiah his strength

strength it was but as the earth for him to tread upon, or like a reed which he could crush in his hand.

And this star it burned like a lamp, that is, a rumour and noise of his great army, it went through many kingdoms, putting them into such a fear, which made the inhabitants hearts to burn with fear of his strength; for he burned as a lamp. That is, not swiftly, but slowly; that is, he overcame one kingdom after another, for when he had burned one kingdom by overcoming them by the sword, and firing their wooden gods, the noise of this burned like a lamp in other kings hearts, with fear that they and their gods should be served so. And so it did prove, as you may read 2 Kings xix. 12. what a many kings and gods did he destroy; so that he burned indeed like a lamp until he had consumed many kings and their wooden gods. So that his heart was lifted up with pride, even as a great star in heaven, so that he thought to do by the God of Jacob in whom Hezekiah did trust, as he did by those wooden gods which other nations did worship. Therefore he proudly saith, *What God shall deliver Hezekiah the king out of his hand?* So that he burned as a lamp with fear and terror both to the king and all Judah, so that kings are called stars, as it is said in scripture, speaking of Christ, *A star shall come out of Jacob.* So that Christ being the king of the Jews, he is called a star. So likewise this great king of Assyria who had overcome so many kings, and had burned all their wooden gods, who thought to do so to Judah, he was that star that fell from heaven, burning as it were a lamp. It fell upon the third part

part of the rivers, and upon the fountains of waters: this star is said to burn like a lamp, in regard he conquered so many kings, and burned their gods with fire. And this star is said to fall upon the third part of the rivers, and upon the fountains of waters, because he fell upon those kings that were situated by Jordan and the sea-coast, and many kings did Senacherib king of Assyria subdue, and being their gods with fire, as you may see 2 Kings xix. 18.

So 2 Kings i 33. *Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?*

Where, saith he, *are the gods of Hamath*, with divers other kings, and Samaria, or countries that have been delivered out of the king of Assyria's hand? So that he hath digged and drunk strange waters, and with the sole of his feet hath he dryed up all the rivers of besieged places, as in 2 Kings xix. 24. And this was that great star that fell from heaven which burned like a lamp, as aforesaid. And this star fell upon the third part of the rivers and fountains of waters. It is said to be the third part of the rivers and fountains of waters, in regard he stopped all those rivers and fountains of waters, which did belong to all those kingdoms and lands which he conquered. So that the inhabitants of those lands could have no benefit of those rivers and fountains of waters, which did belong to their land; for this star falling upon the rivers and fountains of waters in besieging their cities; so that their rivers and fountains of waters were dryed up with the soul

of his feet; for his Army was so great that the feet of his soldiers were every where upon the rivers and fountains of water; so that they were all become dry to the people of those lands. Neither could any of the inhabitants of those lands, not so much as taste of those rivers and fountains of water, which did belong unto them. For the feet of his army had besieged every place, and in this regard the king of Assyria, that star that fell from heaven, may be said to fall upon the third part of the rivers and fountains of waters, and that he had dryed them up with the sole of his feet.

CHAP. XXIV.

AND in verse 11. *John saith, the name of the star is called wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.* Now John calls the name of this star aforesaid wormwood, in regard it made the third part of the waters it fell upon to be wormwood also; for many men that drank of these waters, which this star fell upon, died, because they were made bitter.

The meaning is this, that when the men of those islands or lands did sally out, or any other ways to get water out of those rivers or fountains, to give themselves and their cattle drink, then the feet of this star, that is, his soldiers fell upon those men and killed them. So that the waters became bitter, and that many men died of the waters; for the waters were good of themselves, but they could get none of

of them, neither could they get water any where else, so that they must have of those rivers and founains of water where the star fell, or else they must perish both men and beast for want of water. So that they were forced to drink of those bitter waters, though they died with it. For the star whose name was wormwood, was fallen upon them, that is, he had besieged the waters so in every place, that the waters became as bitter as wormwood. So that whosoever did drink of them without the star's leave, he must die. So that the waters became bitter indeed; likewise many of Judah did drink of these bitter waters, and as you may see, Isaiah viii. 7.

In verse 6. Judah is blamed for refusing the waters of Shiloah, and many other waters; therefore in verse 7, it is said, *Now behold the Lord bringeth up upon the waters of the river, strong and many, even the king of Assyria, and all his glory, and he shall come up over all his channels, and go over all his banks.* So that this star whose name is wormwood, must go over the channels and banks of Judah and Samaria, and make their waters as bitter as wormwood. So that they must many of them die of the waters also, as it is said, Jer. ix. 15. *Therefore thus saith the Lord of Hosts, the God of Israel, behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.* So that besieged waters are called by the revelation of the prophets, and of John, wormwood of waters, and bitter waters, and many are said to die of the waters, because they were bitter.

It is because of the drought, in that the star, the

king of Assyria, or any other power hath besieged or set guard upon the waters, and so the waters becometh as bitter as gall or wormwood to those that shall drink of those rivers or fountains of water which are besieged. They become as bitter as gall or wormwood, and many men died of the waters, in that they were bitter. They were bitter indeed, in that many men lost their lives, in attempting to drink of them. That is, they were slain by the king of Assyria's host, who was that star, whose name is called by John's Revelation, wormwood. And the rivers and fountains of waters which he besieged, or any other power, is called bitter wormwood or gall, and whoever was seen to drink of these waters so besieged, they were slain. Therefore said to die of the waters, because they were bitter, as aforesaid. So much for the sounding of the three angels.

Now I would have the reader to understand, that there are other kings that besieged the waters and fountains of Samaria, and Judah, Moab, and Egypt, and divers other kingdoms, so that their waters became wormwood and bitter. So that many men died of the waters, they being made bitter, in that they were besieged by the enemy. So that what king or power soever did act after the same nature and manner as the star did, aforesaid, it may all be called but one star, which name of the star is called wormwood, which made the waters bitter, as aforesaid; so that many men died of the waters, and this was at the sounding of the third angel. So that what things have been acted of that nature by any other

other kings besides the king of Assyria, between the sounding of the third angel and the fourth angel, they are all included under one star.

For at the sounding of every angel, there is some differing judgment did follow upon it. So that these three angels that sounded, they were fulfilled in the time of the law. But at the sounding of the fourth angel, the law and the gospel are joined together. That is, the end of the law and the beginning of the gospel, were now tyed close together as one thing, by the sounding of the fourth angel. Only this I would have the reader to understand, that the same judgments were acted upon the earth in the other angels sounding, in the time of the gospel, as there was in the time of the law, only they differ something in every angel's sounding. And as the law is involved in the gospel, so hath John involved those three angels that sounded in the time of the law, into the ministry of the seven churches of Asia; which are called by the Revelation of John, in the vision, seven angels; therefore I shall proceed to open unto you that can understand, when the fourth angel did sound.

CHAP. XXV.

VERSE 12. *And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkned, and the day shone not for a third part of it, and the night likewise.*

The meaning I declare is this, it is spoken with relation

relation to Christ, and John the Baptist, and the rulers of the Jews. The third part of the sun being smitten, it was with relation to Christ's sufferings, he being the sun of righteousness, and the head of the gospel; that heavenly light that shined from him, it was as the light of the sun to all those that believed him. But he being smitten with persecution and suffering while he lived, it may be said that the third part of the sun was darkned. So that the sun could not shine so bright as it would have done; for never any man spake like him, neither had ever any man that wisdom and power as he had; therefore it is said in scripture, *Never any man spake like this man.* Neither did any man speak forth that wisdom as he did; for he is said to be the wisdom of God. He must needs be the wisdom of God, he being God himself, as I have shewed before.

Yet for all this he was smitten with sufferings, so that his wisdom and righteousness could not shine forth so bright and clear, as it would have done, only a third part of it did shine. That is, truth took place in the hearts of some few that did believe him; so that the light of heaven did not shine into the hearts of the generality of the people of the Jews, because they saw such sufferings did attend the believing in him.

Therefore it is said, many believed on him, but durst not confess him, because of the sufferings they saw would follow.

So that this Jesus which signifies the sun, was smitten with persecution and sufferings in the time of his ministry, that there could but a third part of his heavenly

heavenly light shine upon the people of the Jews; and happy were those that this light did shine upon. But the generality of the people did smite this sun with persecution, so that they could see no heavenly light in him at all, so that the sun did not shine upon them at all. So that he became as darkness unto them, not yielding them any true spiritual and heavenly peace in their souls; so that the light of this sun shined not at all upon their hearts, but was darkness unto them.

For this was he that did make their hearts fat, so that they might not see any saving light in him; for they were to smite the sun with envy and malice, so that he might not shine upon their souls any of that heavenly light which was in him. Therefore he spake in parables and dark sentences, that they might not understand; but unto his disciples it was given them to understand the mysteries of the kingdom. So that a third part of the sun of righteousness did shine upon their souls; but the rest, or other part of the sun, it did never shine upon the persecutors who had smitten him, nor the generality of the people, but was as darkness upon their minds. And this is the spiritual meaning of the sun being smitten at the sounding of the fourth angel.

The moon also was smitten, so that a third part of her did shine.

Now I would have the seed of faith to understand what is meant by the moon. This moon I declare it doth signify the law of Moses, as the gospel doth the Son of God, which was Jesus. And as the gospel of Jesus was, or Jesus himself was the sun

that

that was smitten, as aforesaid; so likewise John the Baptist did signify the moon, because he was the last prophet of the law, as I have shewed in the Interpretation of the eleventh chapter of the Revelation. And he being smitten and put in prison, and afterwards put to death, the third part of the moon may be said to be smitten.

So that a third part of the light of the moon was put out or darkened, that is, the light or righteousness of the law, a third part of it was darkened when John the Baptist was smitten, he signifying the moon, as he was the last prophet of the law. Also the rulers of the Jews were the third part of the stars that were darkned also, for they were smitten also at the sounding of the fourth angel; that is, they were smitten with fear, trouble, and wrath in their minds, that righteousness could not be had by the law; so that the light, joy, and peace that they received before by the righteousness of the law, it is now smitten and darkened. For by the preaching of John the Baptist, who tells them of another righteousness than that of the law, even the righteousness of faith in the Son of God. So that he bids them bring forth fruits of repentance, that is, a better fruit than that of the law; that is, a better righteousness than the righteousness of the law. Therefore he tells them that he which did follow after him, meaning Christ, whose shoe latchets he was not worthy to unloose, that they should look and mind him, he would tell them of a righteousness of faith, which was a better righteousness than that of the law, which would yield them more peace and satisfaction to their minds,

than

than the righteousness of the law would; for the righteousness of the law, though performed very exactly, it will be but as the light of the moon in mens minds. But the righteousness of faith, which the gospel signifies, it shines in the mind of man as the sun at noon day. So that the worshipers in the law were the third part of the stars that were smitten, at the fourth angel's sounding; and this fourth angel sounded until the destruction of Jerusalem. For as the sun was smitten, as aforesaid, so likewise the moon and stars were smitten also.

The moon was smitten first in John the Baptist, he being the last prophet of the law, as aforesaid; he smote the hearts of the rulers of the Jews with the declaration of a Christ that would bring another rightcousness and worship, than that of the law, which would yield them more peace, if they could believe; so that they became so smitten in their minds, that they fell a persecuting and smote him, and smote the sun also. But in a while after the moon and stars were smitten themselves. That is, at the destruction of Jerusalem by the Romans, the moon and stars were smitten. That is, the worship of the law of Moses which signifies the moon, it was smitten. And the rulers of the Jews, which were the stars, were smitten by the Romans. So that a third part of the moon hath been darkened ever since, and a third part of the stars have been darkened ever since. For the worship of the law, which signifies the moon, was never set up since not in his brightness, neither hath the stars, that is, the rulers of the Jews, any power to set up that worship of the law, or to

punish any that do not submit unto it. So that the third part of the stars are so smitten, that they are become darkened. So that you that have faith may know, that the gospel which did signify the sun, was smitten and darkened when Jesus was smitten at his first coming, to the day of his death; therefore called by the Revelation of John, *the third part of the sun was smitten and darkened, and shined not for a third part of the day.*

Likewise the law, that signifies the moon, it was smitten and darkened, first in John the Baptist, and so were the stars also. But afterwards at the destruction of Jerusalem, the moon and stars were both smitten and darkened, so that a third part of the moon and stars did give no light in the night; because the light of the natural moon and stars, it is their proper place when they shine, to give light in the night. But I have spoken more of the moon in the Interpretation of the eleventh of the Revelation, therefore I shall speak no more of it here. Only this, to remind the seed of faith what great judgments did ensue upon the sounding of this fourth angel; persecution of the gospel, persecution of the law, and destruction of the Jews, which were the stars. These things were at the sounding of the fourth angel. You whose understandings are enlightened, may see what hath followed upon the sounding of the trumpet of these four angels; and how this fourth angel it sounded half upon the law of Moses, and half upon the gospel of Jesus.

So that now there are three angels more to sound,

and

and great woes will follow upon it; as it is said in the last verse of this chapter, *Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels that are yet to sound.* So that there will follow a great woe upon the sounding of these three angels, which I shall unfold in order as they follow in the next chapter. So I shall say no more of this, I having given the interpretation in short of all the chief things of concernment in the eighth chapter.

CHAP. XXVI.

CHAP. ix. *At the sounding of the fifth angel,* in verse 1. *John saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit*

Now this star that fell from heaven unto the earth, it was that beast or king that did arise out of the sea, which is spoken of Revelation xiii. 1. This beast was one of Herod's, the dragon's sons, and the next beast that did arise after him; and this beast he was like a leopard *and he had seven heads and ten horns, and the dragon gave him his power and authority,* and this beast had crowns upon his ten horns; and upon his heads the name of blasphemy. So that he was furnished with the dragon's power and authority, and his blasphemy, to dispise the living God, and to persecute the saints, as his father the dragon did when he persecuted Christ at his birth, and made war with the remnant of his seed. So that this beast which

arose out of the sea, he may be said to be a star that fell from heaven unto the earth, because he was one of the dragon's sons; for John saith, *he saw a wonder in heaven, a great red dragon that persecuted the woman;* which red dragon was no other but Herod. And this star which fell from heaven unto the earth, it was Herod's first born son, therefore called a star that fell from heaven unto the earth. It is said to fall from heaven, because this star was of the same seed or nature as the dragon was of. For it is said by John, *that he saw a wonder in heaven, a great red dragon;* this red dragon is said to be in heaven, because he had the spirit or seed of the fallen angel in him in a great and extraordinary measure, which angel was first in heaven, he being created an angel of light, but was thrown down unto this earth when hedeceived Eve. Neither did that angel that deceived her, ever ascend up into heaven again to this day, nor never shall. But Herod and his sons, and all wicked kings and rulers, they being of the fallen angel's seed, they may be said to fall from heaven; and they being of his seed, they may be called a dragon, and satan, a serpent, a devil, and stars; though they act several ways, yet all from one root; that is, from one seed, even from the spirit or seed of the fallen angel, as aforesaid.

Therefore if any head magistrate or man doth act after the manner of a dragon, he may be said to be a dragon, as Herod. And if any man act after the manner of a subtle serpent, as those Jews did that tempted Christ, they may be called serpents. And if any man act the part of a devil, as Judas did, he

he may be called a devil. And if any king doth act as the star that burneth like a lamp, or more worse, this star did, that fell at the sounding of the fifth angel, they may be called stars that fall from heaven unto the earth. Because, as I said before, the original or father of all wickedness even the fallen angel, he was thrown down from heaven unto this earth. And the dragon, serpent, devil, and stars, they being of his seed, they may be said by the Revelation of John, to fall from heaven unto this earth; for when the angel was thrown down from heaven unto this earth, his seed was all thrown down unto this earth with him. And this earth hath, and is the devil's kingdom ever since, and will be to the end of the world. And in this sense it may be said that this star fell from heaven unto the earth, and to him, that is unto this star, *was given the key of the bottomless pit.*

And in verse 2, it is said, *And he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace, and the sun, and the air were darkened by reason of the smoke of the pit.*

This bottomless pit here spoken of, it is the imagination of reason in man; for the imagination of man's heart is continually evil, or bottomless, or topless. That is, the imagination of reason cannot find out what God is, nor where he is; nor what the devil is, nor where he is, notwithstanding he is the devil himself. That is, the spirit of reason, which is the soul of man, is the devil; and the imaginations that proceed from it, is that bottomless pit the scriptures speaketh of. It is bottomless, because

because it is eternal; for that which is eternal hath no end, therefore no bottom, so called by the spirit a bottomless pit; and he that had the key of the bottomless pit, was the star aforesaid. The meaning is this, he may be said to open the bottomless pit, in that he had power given him to command the dark reason and imaginations of the idolatrous peoples hearts, to come forth to fight for his crown and dignity, and for the image and worship which he did set up. Now he had power given him of the angel of the bottomless pit, that is, from the fallen angel aforesaid; he being the angel of the bottomless pit, as it is said in verse 11, of this chapter, *And they had a king over them, which is the angel of the bottomless pit, whose name is Abaddon, &c.*

No I would have the reader to understand, that from this king, the angel of the bottomless pit, did Herod, the dragon, receive his power; he being that beast that did ascend out of the bottomless pit, which is spoken of in chapter xi. of the Revelation, which I have opened already. And this dragon gave his power to this star, so that the angel of the bottomless pit did give power to his own seed, or sons successively, so that the angel's sons are called by several names. And this son who had the key of the bottomless pit, and had power given him to open it he is called *a star that fell from heaven unto the earth.* For all wicked kings and magistrates who are the seed of the fallen angel, they are called stars, because the first original of them was from heaven. But as that seed is become mortal, they may be said to fall unto the earth; and here it is that

that they work all their wickedness, blasphemy, and idolatry against God. And the bottomless pit is in the earth also, for there is no other bottomless pit but the imagination of man's heart, and out of this bottomless pit cometh all manner of wickedness. And when this bottomless pit is opened either by the law, or command of the good magistrate or the bad, there will arise unrighteousness, fear, wrath and envy out of it. But this star that had power given him, he was a wicked magistrate; for when he opened the bottomless pit by his power and command, *there arose a smoke out of the pit as the smoke of a furnace. And the sun and the air were darkened, by reason of the smocke of the pit.*

Now this smoke that did arise out of the bottomless pit of his own and his peoples imaginations, and the pride of their hearts, it was his and their breathings forth of blasphemy against the living God, and revenge upon all those that would not submit to worship as they did. And this smoke which was breathed forth from himself and his people, it did darken the sun and the air. That is, it made the faith and worship of the gospel, which did signify the sun, to be darkened, so that the worship of the gospel, could not not be seen to shine for a season.

And the air was darkened also. The air doth signify the light of reason: that is, the very light of reason was so darkned, that they could not worship God according to the light of reason. For the smoke of the pit was so great, that is, ignorant, dark, and idolatrous worship was breathed and threatened forth, that it became like the smoke of a great furnace,

nace, so that no sun or air could be seen. That is, the idolatrous dark worship was so great and overspread the earth, and the threatnings against any other worship, it being the smoke of the bottomless pit, it darkned the sun and the air, that they could not be seen for smoke. That is no worship of the gospel, nor worship of the law, which was the light of reason, which signifies the air, could be seen by reason of the smoke of the pit; for as the smoke is great that doth arise from a furnace; so that it doth dazzle the light of the fire and candle, that it cannot be seen what is in the furnace; so the smoke of the bottomless pit was so great, that the light of the sun and the air was darkened, that none could see into the bottomless pit. That is, the light of the gospel, nor the light of law, could not penetrate through the smoke of the pit to see what was in it, the breathings forth of blasphemy and idolatry was so great, that it darkened the sun and the air, as aforesaid.

CHAP. XXVII.

AND in verse 3. *And there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power.*

Now these locusts that came out of the smoke of the bottomless pit, I declare they were men, though called by the Revelation of John locusts. For it was the power of the star's command that opened the bottomless pit of his own imagination, and that breathed out threatnings against all that would not obey

obey his command; so that there arose out of the smoke of his imagination, a multitude of locusts, that is, a multitude of wicked men; and these wicked men should have power given, as the scorpions of the earth have power. That is, this star did give commission to those locusts that came out of the smoke, they had power given them by his commission to spread themselves upon the earth. And as the natural scorpions of the earth have power to hurt, or sting any they shall light upon, so likewise these locusts that came out of the smoke of the pit, they also had power to hurt men whomsoever they did light upon. Only this their power was limited by a secret providence, it was commanded them, verse 4. *That they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.* The green grass, and green things, and trees, did signify the saints that should not be hurt.

For though the smoke of the bottomless pit had darkened the sun and the air, in that they durst not worship according to the law, nor gospel not publick, because of the smoke aforesaid, yet the saints were not to be put to death, nor hurt by these locusts, not for a certain time; for the saints did forbear outward and publick worship of the gospel for a season, so that the locusts did not hurt them, according to the secret command and providence of God, but only those that had not the seal of God in their foreheads.

And in verse 5, it is said, *And to them it was given that they should not kill them, but that they should be*

tormented five months, and their torment was as the torment of a scorpion when he striketh a man.

Now those men which had not the seal of God in their foreheads, they were not to be killed by the locusts that came out of the smoke of the pit, but they were to be hurt and stung by them, and this stinging should torment them for five months. That is, for such a time as their power did last. Now what the spirit doth mean by five months as to time, it is uncertain, and not revealed. But as the torment is great unto that man that is stung with a natural scorpion in his body, so likewise the sting that these locusts did strike those men with who had not the seal of God in their foreheads, it was as the sting of scorpions, and the torment was like unto it. Now this torment or sting hath relation to the mind of man, as well as to the outward man; for the sin of idolatry or false worship, especially against a man's will, it will torment and sting the soul of man, as the sting of a scorpion doth the body, so that no rest can be found; for when men are forced to worship contrary to the light within them, else they must loose their estates; so that these locusts they do either sting men in taking away their estates, and afflicting them with outward trouble; or else they must worship against the light of their conscience, and so sting their souls, and have the torment of his mind, which is as the torment of a scorpion when he striketh a man. So that when men are tormented and stung in this manner both in soul and body, they will chuse rather to die than to live, and shall seek for death, but it shall flee from them. These

things

things have been experienced in all ages by some, and will be to the end of the world. Verse 7. *And the shapes of the locusts were like unto horses prepared unto battle;* and the latter part of the verse, *The faces of these locusts were like men.* Verse 8. *They had hair like unto the hair of women, and their teeth were as the teeth of a lion.* And in verse 9. *They had breast-plates of iron.* And in verse 10. *And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five months.*

These locusts that came forth of the smoke of the pit, may be said to be in shape like horses prepared unto battle, in regard of their strength and preparedness of mind they had to hurt and to destroy; for the faces of the locusts were like the faces of men. They must needs be like men, for they were men, only they were wicked men, therefore called locusts. Their hair is said to be like the hair of women, in regard they did wear their hair long; and their teeth may be said to be like lions teeth, in respect of the readiness they had to tear in peices with their teeth. And they may be said to have breast-plates of iron, in that they were exceedingly well armed. Also they may be said to have tails like scorpions, because of that poisonous nature that lay in their tails; for there was a sting in it which did hurt men five months; which men are called scorpions, as that of Ezekiel ii. 6. he speaking to the rebellious house of Israel, whom he calls *bryers and thorns*, as they were fit for nothing else but for the fire. Yet they like scorpions, did endeavour to sting Ezekiel, but he was incouraged of God not to be afraid of them.

So that wicked men are locusts and scorpions, and do sting men about worship with persecution, and death itself. And this sting may be said to be in their tails, when they persecute men meerly for conscience or religion sake. Then is the sting in their tails, and they do hurt men, as the scorpion of the earth doth hurt, when he striketh a man. So that great plagues were upon the earth, at the sounding of the fifth angel. Which plagues did proceed from the smoke of the bottomless pit, it being opened by that king, who is *the angel, of the bottomless pit, whose name is called Appollion.* That is, the angel of reason, that was first thrown down from heaven unto this earth, even he that deceived our first parents as aforesaid, which is the destroyer.

And this reason, that is, the fallen angel's nature, is that which rules in all wicked kings and magistrates, therefore called by the revelation of the spirit, serpents, dragons, devils, stars, angels, the devil and his angels; yet all from one angel of reason fallen. And this angel of reason fallen from heaven unto this earth, is the angel of the bottomless pit of the imagination of man's heart, which doth send forth that smoke, locusts, and scorpions, which doth sting and hurt their fellow-creatures, which doth bring such plagues and woe upon the inhabitants of the earth, which is far more than I can relate, at the sounding of the fifth angel; but I shall leave the reader to consider of it, therefore I shall say no more of it here.

CHAP.

CHAP. XXVIII.

AND in verse 13. *The sixth angel sounded, and John heard a voice from the four horns of the golden altar, which is before God.*

As for the altar, I shall not speak of that, for that hath been opened in my other writings, neither shall I speak of the voice which John heard, nor of the horns he speaketh of, for the thing is of no great concernment to know. But I shall proceed to verse 14. *The voice that came from the four horns of the golden altar which is before God, saying to the sixth angel that had the trumpet, loose the four angels which are bound in the great river Euphrates.*

Now I would have the reader to understand, that these four angels that were bound in the great river Euphrates, were not good angels, but evil angels. That is, they were the dragon's angels, that is, they were four kings that were of the same seed and nature as he was, for they came from the old serpent, the devil, which beguiled Eve. He may be called the old serpent, because he was the first angel that was thrown down from heaven unto this earth. And where the spirit of this serpent-angel is in king or magistrate, they being of his seed, they may be called angels also; for the devil and his angels are reserved in chains of darkness, until the judgment of the great day.

The meaning is this, the devil was that old serpent-angel that deceived Eve, as aforesaid; and he being an angel of light before he was cast down from heaven,

ven, but now he being upon this earth and dissolving into seed, he is become an angel of darkness; Why because he hath lost the knowledge of himself, what he was himself and what the other angels were that were of the same nature of reason as he himself is. I say, he hath lost the knowledge both of the form of angels, and their natures, and what he was himself, so that he is now in chains of darkness, wondering in his imagination what the devil should be; not thinking himself to be the devil; and this is spiritual chains of darkness, not to know what the devil is in his form and nature.

And those great men that came of his seed, that is to say, the seed of the serpent, as Cain the first-born of the devil, cursed Cham, scoffing Ishmael, prophane Esau, that dragon Herod, with thousands of other kings, and great men that are of his seed, therefore called angels.

So that these angels are reserved in chains of darkness, until the judgment of the great day, as well as the devil their father; for they are as ignorant what the devil is, and that they are angels, as the serpent is, what he was before he was thrown down from heaven; so that I would have the seed of faith to know that there is no such thing, as the seed of reason doth vainly imagine, as to think that there is any such thing as a devil, and his angels in chains of darkness, out of the body of man, distinct from man; for there is no devil but man, and what is in the body of man.

And this spirit of reason in man, is the devil, and when the spirit of reason hath got power in man,

so

so as to be the chief and head of many people, he may be said to be an angel, though an angel of darkness, because he is in chains of darkness; for the spirit of reason is in chains of darkness almost in all men; so that all men that are ignorant of the devil, and of themselves, may be said to be in chains of darkness.

And in this sense all men that are ignorant of the true God, and of the right devil, may be said to be the devil's angels, and so the devil and his angels may be said to be reserved in chains of darkness, unto the judgment of the great day. This is only to give the seed of faith a little to know the difference of angels. But these four angels that were bound at the great river Euphrates, were of the heathen kings that did succeed after Herod the dragon, spoken of Rev. xii. And as for the great river Euphrates, where these four angels were bound; the meaning is this, these four angels did border or inhabit near, and about this great river Euphrates. For this river was in the land of Canaan, where Canaanites, and other nations did dwell, which Moses and Joshua did give to the Children of Israel to inhabit; but through their rebellion and idolatry, they were disinherited, and the Gentiles had it again. And these four angels did inhabit about that great river, for there was abundance of land that did belong to that great river Euphrates, whereby these four angels could raise many thousand horses and horsemen, as doth afterwards appear.

But why is it said that these four angels were bound? The meaning is this, they were bound by the

the secret providence of God, from going forth to battle to kill and slay men; for they had prepared themselves with such a mighty army, thinking to destroy and slay the third part of men, that should come against them, in an hour; if not in an hour, then in a day; if not in a day, then in a month; if not in a month, then in a year. So that these four angels were prepared to accomplish all this their design in a year's time; but these four angels were bound some certain time before they could do this. The time they were bound, it was so long as from the sounding of the fifth angel, to the sounding of the sixth angel. For there were great plagues at the sounding of every angel, as I have shewed before. And now at the sounding of the sixth angel, these four angels that were bound are loosed. And when they were loosed, you may see what effect they wrought.

The meaning is this, when the sixth angel sounded, there was leave given to those four angels that were bound before, the time being not come to go forth. Now they were loosed to slay the third part of men, as they would willingly have done before; and for that purpose they muster up their army, as in verse 16. *John saw the number of the army of the horsemen, and they were two hundred thousand thousand.* And in verse 17. *John saw the horses in the vision, and them that sate on them, having breast plates of fire and brimstone, and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoak, and brimstone; by his great army was the third part of men killed*, as in verse 18.

That

That is, by the fire, and the smoke, and the brimstone, that issued out of their mouths. And as for their horses heads, being like the heads of lions, it was only to signify the strength and dreadfulness of them; because men are more afraid of lions, than they are of horses; and as for the fire, smoke, and brimstone, that issued out of the riders mouths, it signifies a three-fold destruction of men. As thus, when a man is burnt with fire alone. Secondly, a man may be smothered with smoke, so that he die. And if a man be burnt with brimstone, that is a more terrible death than the other two.

Now by one of these three were the third part of men killed, only to signify that some died a more cruel death than other some. That is, there issued out of their mouths, a more cruel usage or sentence of death to some, than to others; so that they had a three-fold way to put them to death. But all of them issued out of their mouths only to signify they had a commission to kill three several ways.

CHAP. XXIX.

SO in verse 19. *For their power is in their mouth, and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt.*

So that the power of this great army, to kill with fire, and smoke, and brimstone, it was in their mouths and in their tails. That is, there issued out of their mouths, fire, smoke, and brimstone, that many men were killed of these three, as I have shewed before.

But why is it said, *They had tails like serpents, and had heads, and with them they did hurt?* They may be said to have tails like serpents, because the most be wise and most moderate men in reason, were the hindmost part of the army, and the most lion-like men in the fore front; so that the fore front of men were so dreadful, their horses being so numerous and so pampered, that they seemed more like unto the heads of so many lions rather than horses, they were so dreadful; and the horsemen that sate upon them came with such fire, wrath, and vengeance, which issued out of their mouths, which became like unto fire, smoke, and brimstone; and these were in the fore front of the army, and did act as if they had been lions, and as if there had been nothing else in their mouths but fire, smoke, and brimstone. But the tail or hinder part of the army, did act more like subtle serpents; for the tail of the army had heads, and they had stings in their heads. That is, they had a commission to act like serpents, and to sting and hurt men as the fore front had which had breast plates of fire. So that the fourth part, or head of this great army, were to act like lions, and the tail or hinder part of this great army, were to act like serpents; they having commission so to do from these four angels, which were loosed by the great river Euphrates; and in this sense it may be said that the power was in the mouth, and in their tails. For whosoever did escape the mouth or fore front of fire, smoke, and brimstone, they were sure to be stung with the tail; for the tails had heads and stings in them. So that if the mouths of the lions did

did not kill them, the heads of the serpents that were in the tails, would.

So that what with the mouths and what with the tails, the third part of men were killed. For the sting of serpents lieth in the head, but the sting of scorpions lieth in the tail. Therefore it is that John doth say, the tail of this army were like unto serpents, and had heads, and with them they do hurt. For take a serpent by the head and he can do no hurt, though his tail be at liberty. But the heads of these serpents were at liberty, therefore it was they did hurt in killing of men.

This is to be minded, that this great army were heathen men, and those upon whom these great plagues fell were heathen men, wicked, idolatrous people, who worshiped wood and stone guilded over with gold, even the works of their own hands.

They make a god with their own hands; and fall down and worship it, as David saith, Psal. cxv. 4, 5, 6, 7. *Their idols are silver, and gold even the work of men's hands; they have mouths and speak not; eyes have they, and see not; noses have they, and smell not; hands, and handle not, feet, but walk not; neither do they speak thorow the throat, as that which hath life doth.* So Psal. cxxxv. 15. *The images of the heathen are silver and gold,* &c.

So that these plagues which John saw in the vision, it was upon the heathen Gentiles that had no faith in the gospel of Jesus, neither did they repent ever the more of their idolatry and worshiping of devils. That is, those men that were not killed by those

plagues, did not leave off worshiping of devils, in that they did still worship idols of silver and of gold, and of brass, and of stone, and of wood, which neither can hear, nor see, nor walk.

So, in the last verse of this chapter, as they did not repent of their wicked idolatry, neither did they repent of their other wicked sins which nature is addicted to. That is to say, *their murders, nor of their sorceries, nor of their fornication, nor of their thefts.* But there needeth no further opening of the two last verses of this chapter, for they are easy to be understood ; therefore I shall say no more as to the interpretation of the ninth chapter.

CHAP. XXX.

NOW I have given the interpretation of all the chief things of concernment in all the nine chapters of the Revelation of St. John, and I have shewed in some measure what plagues and judgments did proceed upon the sounding of the trumpet of every one of the six angels.

And as for the seventh angel sounding, it sounds in the eleventh chapter of the Revelation, which chapter I have interpreted already in that treatise called The Interpretation of the eleventh chapter of the Revelation.

And as for the chief things in the tenth chapter, I have spoken of them in that book also ; only the seven thunders, what they did utter, I have not written concerning it ; because John would have written

ten what the seven thunders did utter, but the angel forbad him to write, saying, *Seal up those things which the seven thunders uttered, and write them not.* So if he that heard them must not write what they uttered, how should I that never heard them? So that I shall pass by the tenth, eleventh and twelfth chapters, for I have spoken of the chief heads of the twelfth chapter in the aforesaid treatise, and in The Divine Looking Glass, so that I shall pass on to the thirteenth chapter.

But before I come to interpret the thirteenth chapter, I shall speak something concerning the seven anti-angels sounding their trumpets, as the seven true churches of Asia did; and how that there hath plagues and judgments been upon the earth at the sounding of the anti-angels, as there was at the sounding of those angels of Asia.

Now you may remember that I have shewed before, that the ministers and pastors of every church are called angels. And the preaching of those ministers and pastors, is the sounding of the trumpet; so that when the trumpet of every angel did sound, there was some great judgement did follow.

As at the sounding of the trumpet of the Roman Catholick ministry, when they did put Christ and the apostles into worship, the Pope being made the first bishop or minister, to succeed and sit in Peter's chair, and so other ministers were ordained under him: Was there not great troubles upon the earth at the first sounding of the Popish ministry after the ten persecution? The histories of England do make mention

mention what strange things were acted upon the earth in those parts at that time: But I shall leave that to those that have being accustomed to read histories, who have those books to read. But in the time of its sounding, hath there not been many plagues and troubles upon the earth, upon people whose consciences have been tender, and could not bow down to their idolatrous worship? Hath not the Popish ministry invented strang plagues and punishments for them, as they did in the ten persecutions? The Book of Martyrs doth relate many strange torments, besides what other histories do relate; which the Papists did use to torment men and women that could not bow down to the superstition which the ministry of the Pope did set up. So that it would be too tedious to relate what plagues have been upon the earth, what with the temporal and with the spritual plagues at, and in the sounding of the trumpet of the Popish ministry, it being the first anti-angel of Europe, in resemblance of the angel of the church of Ephesus in Asia.

Secondly, Were there not great plagues upon the earth about religion, and turning the temporal affairs of the earth, when the Episcopal and Protestant ministry did sound; when Luther, Calvin, and others did blow the trumpet of their ministry, dissenting and differing something about matters of religion? This I suppose most men have the history to shew of that.

And what wonderful things have been acted by Protestant kings, and Protestant ministers, so that great plagues in the temporal, and persecution for conscience

conscience for differing in religion, hath been acted the time of the Protestant ministry? it being the second anti-angel that did sound, in resemblance and likeness of the angel of the church of Smyrna.

Thirdly, Were there not great plagues at the sounding of the Presbytery and Independent ministry? I put them together, because they sounded their trumpets both together, though there is a distinct difference between them in some particulars, in point of worship and church discipline; but they were both of them that which is called Puritans, and their ministry did sound a long time before they got power to persecute; for they could not do that until they had put down the Episcopacy; neither could the Protestant ministry persecute until they had turned out the Papist; so that the sounding of one angel did put down the other.

And were there not plagues in the temporal, and persecution in religion, when the Presbyterian and Independent sounded their ministry? Were not the bishops put down, and the Presbyterian and Independent put in their room, or places? And did not the Presbytery persecute for conscience sake, in matters of religion? witness the Synod!

And after that was down, the Presbyterian did persecute upon the account of religion, as many can witness at this day. Likewise was not the king driven from Whitehall by the Presbyterians and Independents? Were not great armies raised against him? Were there not many men slain by both armies? Were there not many thousands of people undone and destroyed by these plagues and troubles

at

at the sounding of these two anti-angels, namely, Presbytery and Independency? when I say Presbytery the Scots are included.

So that plagues did follow upon the sounding of the trumpets of these anti-angels, as there did at the sounding of the trumpets of the angels of Asia. And the angel of the Presbyterian signifies and resembles the angel of the church of Pergamos. And the angel of the Independent doth signify and resemble the angel of the church of Thyatira.

Fifthly, Were there not great plagues, at the sounding of the Baptists, and the angel of the Ranters? these two sounded together also; that is, their ministry sounded forth together, as the Presbytery and Independent did; and they held together in war as the other two. Did not great plagues follow upon the sounding of these two anti-angels?

Was not Oliver Cromwell upon the Baptists score at the first? Was not he made general? Were not many Baptists and Ranters made great officers of the army? for the Levellers were of the Ranters, and the Fifth-monarchy men were of the Baptists. So that the Levellers were a branch that sprouted forth of the Ranters; and the Fifth-monarchy men were a branch that sprouted forth of the Baptists.

And Were not these the men that overthrew the king's army, and the Scotch army? Did not these beat down all those that stood against them? Did not these cause judgment to be given upon the king when they had overcome him? Did not these make France, Spain, and Holland to bow, and fear before them?

Was

Was not Oliver's name dreadful to neighbour nations? Was not he a terror to the cavaliers? Was there not great destruction in England, and elsewhere, at the sounding of these two anti-angels? These things many that are now living, can witness. So that there were plagues upon the earth at the sounding of every angel; for the angel of the Baptist being the fifth, in resembling the angel of the church in Sardis.

And the ministry of the Ranters being the sixth angel, in relation to the angel of the church of Philadelphia; so that great plagues have been upon the earth at the sounding of every one of these six anti-angels, far more than I can relate.

Only this may give the seed of faith a hint whereby they may see what a suitableness there is in the sounding of the trumpets of the anti-angels of the churches of Europe, to the angels of the churches of Asia, and what plagues did follow.

CHAP. XXXI.

NOW when the seventh angel of Asia did sound, it is said, *That there should be time no longer*, as in Revel. x. 6.

And in Revel. xi. 15, it is said, *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever*; intimating the end of all time at the sounding of the seventh angel.

And as the Revelation of John hath involved the three records in earth to agree in one; that is to say, the water, blood, and spirit; or the commission of the law, and commission of the gospel, and commission of the spirit. These three being several, and a great distance of time between every one of them, as they were acted upon this earth; yet all but one record; so is it with the Revelation of John in his vision, he hath joined the sounding of the seven trumpets of the seven angels, as if they did relate to no other but to the seven churches of Asia. When as the same spirit did sound in the time of the law, and so it doth now in these last days in the commission of the spirit. For some of those plagues that were upon the earth at the sounding of those four angels, they were acted in the time of the record of the law, which signifies the water, yet seen in the vision by John, as if they were all acted and performed by the seven churches of Asia.

So likewise the seven churches of Europe were included in the vision also, for there is a remnant of the seed of the woman, in all the seven churches of Europe that will be saved, through the ministry of them be anti; they being non-commissionated angels, yet called angels who sound their trumpets.

And at the sounding of these anti-angels, great plagues hath followed, as I have shewed before.

Now the Quakers being the seventh and last anti-angel that will sound, in resemblance of the angel of Laodicea; there will fall great plagues upon the earth at the sounding, and in the sounding of this seventh and last anti-angel.

For

For there are no more angels to sound after the Quakers ministry; for this ministry will last to the end of the world. For there will never come no better nor higher ministry while the world doth last; for the Quakers ministry is the seventh and last anti-angel that will sound, and as the mystery of God was finished in the days of the voice of the seventh angel when it did begin to sound, as in Revel. x. and as I have declared in The Interpretation of the eleventh of the Revelation.

So likewise when this angel hath sounded outright; the world will be at an end, and the kingdoms of this world will become our Lord Christ's and he shall reign for ever and ever, Revel. xi. 15. And this plague will be the greatest plague of all the other six plagues unto the seed of reason, who have persecuted the innocent, and killed the just. But how long time it will be when these things shall come, it is not revealed to me, nor no man else. Only this by revelation I know, that the last or third commission of the spirit is now extant upon the earth. And that the Quakers ministry, is the seventh and last angel that will sound; but how long time it will sound, is not yet revealed to me.

But this I know, that they are the last, and being the last, they may last a pretty while. Neither would I have the reader to think, that the ministry of the other six angels will be extinguished, for they will last to the end of the world also. Only this I would have the reader to understand, that all sects and opinions in matter of religion, are comprised in these seven churches of Europe.

So that these seven churches are the root and and body; and the other opinions in religion, though seemingly they differ from them, yet I say they are but branches that are sprouted forth from some of these seven churches of Europe. Though they seem very great branches, yet they are but branches, as doubtless there were many differing opinions in the seven churches of Asia, yet all are comprised by the Revelation and vision of John, in the seven angels ministry of Asia.

So all sects and opinions are comprised in the seven anti-angels ministry of Europe. And the Quakers ministry it being the seventh and last anti-angel that will sound the trumpet, in regard there will come, nor arise no higher, nor better things in matter of religion, to the eye of reason. So that men and women who do not know truth, when they want satisfaction in their minds, they must fall into the Quakers.

And as the plagues and judgments upon the earth, are greater at the sounding of the trumpet of the seventh angel of Asia, it being no less plague than the end of the world; which plague is far greater than those six plagues which were at the other angels sounding; so likewise there will be greater plagues upon the earth, at the sounding of the trumpet of the seventh and last anti-angel, than there hath been at the sounding of the other six angels; for no more will come to the end of the world; and the nearer it grows to the end, the greater plagues will be upon the earth; for is not almost all the world in an uproar, killing and destroying one another, ever since the

the seventh anti-angel did begin to sound? And yet greater plagues than have been, or is now, will ensue upon the sounding of this angel.

But I shall leave it to what providence and time will bring forth, only this to let the reader see and know what a resemblance there is between the seven churches of Europe, and the seven churches of Asia. And how that the seven anti-angels were included in the vision in the seven angels of Asia, and plagues on the earth in like manner.

And as the Revelation of John in his vision did see, that the end of the world would be at the sounding the trumpet of the seventh angel, the anti-angel being included in the vision, it will so come to pass; but what day, hour, or year, is not known to any man.

Therefore I shall leave it unto God, who hath appointed an end in his own secret decree, and hath declared it by his servants the prophets and apostles; therefore ought to be believed by all that do expect eternal life, by God's putting an end to this world. Neither can there be any satisfaction to the mind of man, except it be believed. It is that which satisfies me, so that I do not question the thing, though the time when is uncertain; an end there will be, as certain as there was a beginning.

So I shall leave it unto God, that made a beginning of this world unto man, and according to his own appointment there will be an end. So that I need not say any more concerning the seven churches of Europe, there being a likeness and resemblance of their ministry, unto the ministry of the seven

seven churches of Asia; and so may be called *seven angels that sounded their trumpets*; and plagues did, and doth fall upon the earth, at the sounding of every one of the anti-angels, as aforesaid.

Now I have given the interpretation of the seven anti-angels, I shall pass by the tenth, eleventh and twelfth chapters, as I said before, and proceed to interpret the chief things of concernment in the thirteenth chapter.

CHAP. XXXII.

IN chap. xiii. 1. John saith, *he stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

I would not have the reader to understand, that John did stand upon the sand of the sea with the feet of his body, when he saw this beast to arise out of the sea; but the meaning is, the revelation of his spirit it was carried in the vision by the revelation of faith, as if he had stood upon the sand of the sea shore; for the revelation of the spirit can stand upon the sand, or upon the sea, though the body of a man be many miles distant from it. Likewise it is not to be understood, that this beast which he saw did arise out of the sea; but, as I said before in another case, this beast with seven heads and ten horns, he did arise out of those islands which did border about the sea, or lands that are environed about with the sea and other great rivers of waters, as some places of this earth is, as that of Jordan and other places; which

which those who have travelled the earth and sea, can better relate than I.

But it may be said that this beast did arise out of the sea, in regard these borders, kingdoms, and people were environed or surrounded by the sea, as the land of Canaan was, so that except the waters of Jordan had been dryed up by the power of God, there had been no entering into it by the people of the Jews. And so these four angels that were bound on the river Euphrates, as I shewed before, so is it with this beast that John saw to arise out of the sea. He may be said to arise out of the sea, for those reason aforesaid.

This beast is said *to have seven heads and ten horns.* Now it is said Revel. xii. 2. *That the great red dragon had seven heads and ten horns also,*

The difference between these two is this, the dragon's seven heads and ten horns, is spoken with relation to seven kings that should proceed out of his lions, that should have ten horns. That is, they should exercise persecution against the saints ten times, in the time of the apostles commission. And this was the dragon's war that he made with the remnant of the woman's seed, as in Revel. xii. 17. And the ten horns that the dragon had, were the ten persecutors of the saints, which are called by the Revelation of John ten horns, as is more opened in The Divine Looking Glass.

But the thing I would have the reader to mind is this, the difference why the dragon is said to have seven heads and ten horns, and the beast that John saw to arise out of the sea, he had seven heads and ten

ten horns also. The meaning is this, the dragon's seven heads did signify seven kings besides himself, that should exercise the same idolatry and persecution of the saints as he did. For he gave his power unto this beast, who had the seven heads and ten horns. But this beast that did arise out of the sea, is said to have seven heads and ten horns, in regard that he was one of the seven heads himself, and the first of the seven heads that the dragon had. So that the dragon is the eighth, and is gone into perdition, as I shall open more when I come to it.

Only this that the seed of faith may see some difference between the dragon's seven heads and ten horns, and the beast's seven heads and ten horns; the one having seven heads besides himself, and the other having seven heads with himself. And as for the ten horns they were all one; for they were both blasphemers and idolaters, and did worship idols and images, and persecuted the seed of the woman, and made war with the saints.

And all the victory the saints did obtain against the dragon, the beast, and their image, it was by faith and patience in the blood of the Lamb; enabling them to suffer with patience those ten persecutions which those ten horns did push the saints with those cruel deaths, which the Revelation of John calls *ten days tribulation.* But I shall have occasion to speak more of that hereafter.

CHAP. XXXIII.

BUT in verse 2. of this chapter it is said, *And the beast which I saw was like unto a leopard, & his feet were*

were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and his authority.

Now I would have the seed of faith to know, that these ten persecutions, which were the ten horns, they were acted upon the saints, in the primitive time, so called. That is, so long as the commission of the apostles did successively last, or as long as the true faith of Christ was upon the earth, which did last a matter of three hundred years, from the birth of Christ; for after his birth there was true faith on the earth.

For when the *the Son of Man*, as he calls himself, *did come in the flesh upon earth, was there any faith upon earth?* Surely no. If there had been faith upon the earth, they would never have sought to have destroyed him when he was born, as Herod that red dragon did; and afterwards, his own people the Jews. So that this is to be minded, that always when God doth come with his commissions, there is little or no faith upon the earth.

Was there any faith upon the earth, when God did send Moses to Pharaoh, and to Israel? Moses being the first man which God chose, and gave a commission to write scripture. I say, was there any faith upon the earth at the first appearing of God? Surely no.

But after Moses had appeared, then there was faith upon the earth, but at his first appearing there was no faith on the earth. So likewise at the second appearing of God, that is to say, when Christ was born, was there any faith upon the earth at that

time, but only in old Simeon and his wife, and Joseph the supposed father of Christ?

The earth was very barren of true faith at the appearing of God, in this way. But after his appearing, there was much true faith upon the earth, as may be read concerning Christ himself, that many believed on him, and a greater number of people believed on his apostles, more than did on himself. So that there was great faith upon the earth, in the time of God's appearing in his commission of the blood; but before, or at the first appearing, there was very little or no faith upon the earth.

So likewise at God's third appearing in his commission of the spirit, was there any true faith upon the earth? Surely no. This I know by experience, that there was no true faith on the earth; but since God hath appeared in the commission of the spirit, there is true faith upon the earth, more than hath been these thirteen hundred and fifty years. So that at the appearing of God in his three commissions, there was very little or no true faith upon the earth, I mean at their first appearing. But after their appearing, there is true faith upon the earth, and that more abundant than at any other time.

For that faith which is between commissions, it is but a traditional faith, and not a saving and justifying faith. I only give the seed of faith this hint, that they may distinguish and know the better how, and when the scriptures were fulfilled. So I shall pass on to open the chief things of most concernment in this chapter.

CHAP.

CHAP. XXXIV.

THE first thing that I would have the seed of faith to mind is this, that these ten horns of persecution of the saints, it did first begin at the birth of Christ in that dragon Herod; and afterwards the spirit and power of the dragon, it was invested or seated upon this beast, he being the first head which the dragon did give all his power and authority, and his seat unto. That is, the same spirit of reason that was in Herod the dragon, it was in the seed of this beast. So that this beast having the same spirit of reason in him, as the dragon aforesaid had, he did exercise the idolatry, blasphemy, and persecution of the saints, as the dragon did.

So that he being of the same spirit and practice as the dragon was, it may be said that he received the dragon's seat, power, and authority; he being the first head that succeeded the dragon. For this I would have the seed of faith to know, that this spirit of the dragon, it went through the seed of all those seven heads. And all that persecution that was acted in that three hundred years in the time of the commission of the apostles, it is reckoned all but into seven heads, or seven beasts, though more wicked kings than these seven might persecute the saints in those ten persecutions, in that three hundred years; yet they are all included in those seven, because the same spirit of reason that was in the dragon, the same was in the seven. And so in the seed of all wicked kings, so that they all acted as the dragon

did, in blaspheming the living God, and persecuting his saints.

For as all good kings are included but into four good beasts as I said before, so likewise all wicked persecuting kings are included in those seven heads or seven wicked beasts, they being of the same seed and nature as the dragon is, and walk in the same steps of idolatry, blasphemy, and persecution, as he did. They may be said all of them to receive the seat, power, and authority of the dragon, which is no other but the spirit of reason, whose original is from the fallen angel, though called a dragon, a serpent, a devil; the seed of reason is all this and more.

But little doth man think that the spirit of reason in every man, poor and rich, bound or free, high or low, king or people, is the devil, serpent, and dragon. For many poor men have the spirit of the dragon in them, only they have not power to execute it upon the saints, nor their fellow creatures.

Therefore when the spirit doth call a man a dragon, or a beast, it is with relation to that power that is invested upon, or in a king, or head magistrate. So that he being the head or chief above all others, he hath power and authority to do good or hurt. And according as his authority and power doth act itself forth on this earth in righteousness, justice, and worshiping the true God, he is called by the revelation of the spirit, a good beast, good king or good angel.

So on the contrary, if the power and authority of the head magistrate doth act itself forth in unrighteousness, and injustice, and idolatry, and persecution

tion for conscience sake, he is called by the spirit an evil beast, a serpent, a devil, a dragon. So that when the spirit or seed of reason doth act in the head magistrate like a dragon, that king or head magistrate may be said to be a dragon, as Herod.

And when a head magistrate doth act as a subtle serpent, he may be called a serpent, as did those Jews in Christ's and the apostles time. And when a head magistrate doth aet as a devil, he may be called a devil, as murdering Cain in point of worship, slew his brother Abel, and so the Jews did by Christ in point of worship.

Therefore Christ calls those Jews which were head magistrates, as the high priests and levites, he calls them serpents, devils, saying *they were of their father the devil, for he was a murderer, and a liar from the beginning.*

Now Cain was the first liar and murderer, and so the first devil in the state of mortality. And those Jews that would have killed Christ, were the children of Cain, therefore called devils, because they did the same works as Cain, their father had done, for they had persecuted and killed prophets and righteous men, and so they did Christ himself, as Peter doth relate in the Acts of the Apostles. So that they walked in the way of their father Cain, therefore called devils.

Only this I would have the reader to understand, that when the spirit of reason doth act in the head magistrate, as a serpent, or as a devil, or as a dragon, or any other way that the scriptures doth brand for wickedness,

wickedness, it is all acted in this world, though John doth say he saw it in heaven.

But it is by way of vision, but the wickedness is acted in this earth; for the spirit of reason, which is the devil, is become mortal, and so he exercises his cruelties and murders upon mortals like himself. But it is said to be in heaven, because the first original of reason came from heaven; the fallen angels nature being the spirit of reason fallen, it became mortal, and so hath run through the seed of mortality, and so acts in the state of mortality, as a serpent, devil, or dragon. And is said by the Revelation of John to be seen in heaven, because the spirit of reason, the devil, the original of it, came from heaven, but the things acted by it are acted in this earth, *&c.*

CHAP. XXXV.

NOW the spirit of reason in this beast that did arise out of the sea, to whom the dragon gave his power, seat, and authority unto, he is said *to be like unto a leopard.*

Now a leopard is a speckled or spotted creature. Now this beast is said to be like unto a leopard, in regard of the policy which he did exercise to gain the people to fight for him and his image; for he seemed to the people to be very religious and zealous in worship, but it was to images of wood and stone.

Yet this form of worship and command he gave to the people to worship the image, they were as white spots of righteousness. And his threatning of

of those that would not bow down to worship the image, these were his black spots; so that he in this regard may be said to be like a leopard, that is, spotted black and white; black to the saints, but white to those that received the mark of the beast in his right hand, or in his forehead; and in this regard he may be said *to be like a leopard.*

Secondly, He is said, *to have feet as it were the feet of a bear*, that is, he acted as a bear doth with his feet. That is, to claw and break the bones of that in pieces which he hath power over; for the strength and mischief of a bear it lieth most in his feet. So was it with the beast, he by his command to worship the image which he set up, did claw and break the bones of those saints that would not fall down and worship the image, by persecution, imprisonment, and death itself; and in this regard he may be said *to have feet as it were the feet of a bear.*

Thirdly, It is said, *And his mouth was as the mouth of a lion;* the meaning is this, he acted with his mouth as the mouth of a lion doth. That is, as the mouth of a lion doth roar with such an exceeding great and terrible noise, that the beasts of the forrests exceedingly fear and tremble at the noise of the lion, that cometh out of his mouth; so likewise the roaring noise that came out of this beast's mouth made all the saints in Asia at that time to fear and tremble; for there was gone out of this beast's mouth great blasphemy, as in verse 5. *And a command went out of his mouth that they should worship the dragon, who gave his power, seat, and authority unto this beast.*

And

And in regard the dragon's power, seat, and authority was given and established upon this beast, there went a command out of this beast's mouth, that all people should worship the beast, as they did the dragon, as in verse 4. of this chapter. So that the mouth of this beast may be said *to be like the mouth of a lion*; for these his commands to worship devils, and blasphemies against the living God, proceeded out of the beast's mouth. even as the floods of water did out of the dragon's mouth; and in this regard the beast may be said *to have a mouth like the mouth of a lion.*

Now it is to be observed, that this beast had *one of his heads as it were wounded unto death.* Now it is to be minded, that it was *but as it were*, nor was thought unto death, but his head was not quite dead; if it had, he would have done no more mischief to the saints; but his deadly wound was healed, so that the world did the more wonder after him, saying, *Who is like unto the beast? Who is able to make war with him?*

Now I would have the seed of faith to mind who it was that did give this beast that deadly wound in his head, and yet was healed again. It was the faith and patience of the saints that did give him this deadly wound, in that they would not worship the beast, nor his image, but did suffer persecution unto the death joyfully. So that this beast was sick with torment of soul, in that he could not bring them from the faith of Jesus, to worship devils, nor to submit to his will, so that he was wounded almost to death.

So

So that he was weary of persecuting the saints, his conscience being so wounded he gave over persecuting for a season, until his conscience was healed again.

And though it be said, *that he had a wound by a sword, and did live*, it was no other sword but the sword of the spirit, which was in the saints; even the faith of Jesus, which enabled them to suffer with chearfulness the spoiling of their goods, and not loving their lives unto the death, rather than to worship the beast, or his image. And this was that deadly wound that the beast had in his head; and this was the first day, and one of the ten days tribulation the saints did undergo. For when men suffer meerly for their faith of Jesus, or in innocency of mind in matter of worship, they do by their sufferings wound the persecutors souls more, that if they should turn again and fight with a sword of steel. So that it was the saints patient sufferings than did give this beast as John speaketh of, that deadly wound in his head.

But after a season his deadly wound was healed. That is, after the plague of his heart was over, that he saw he should not die, he grew worse, much like Pharaoh, when Moses had taken away the plague from him and his people, his heart was hardened, and made more cruel and worse. So was it with this beast, when his conscience had the fear of the present death taken off him, so that he was healed as to that; then he grew worse than he was before. For now his mouth uttered blasphemy, and power

was given unto him, to continue forty two months, as in verse 5.

These forty two months have relation to the ten persecutions, which did last a matter of three hundred years,. For the spirit and power of this beast, did run through the loins of all them seven heads ; they all being partakers of the dragon's power, seat and authority. For it runs through the loins of all wicked beasts, or wicked head magistrates. For they have all the spirit of reason, even the spirit of the dragon, though not in such a measure as the dragon hath. So that the power of this beast should continue in himself, and in others forty two months ; that was all the days of the ten persecutions, which time was the same, as the two prophets did prophesy, which is said to be forty two months; which time was as long as the apostles commision did last, about three hundred years, as aforesaid, and as I have shewed in the Interpretation of the eleventh of the Revelation.

CHAP. XXXVI.

BUT in verse 6, the beast that was healed of his deadly wound, *he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwelt in heaven.*

So that you may see now this beast was healed of his wound, he was worse, and blasphemed more against the living God, and against his tabernacle ; which tabernacle was the body of Christ. And those that dwelt in heaven are the saints, who worshiped by

by faith in the tabernacle of God, which is in heaven; therefore said to dwell in heaven; and in verse 7, *It is given him*, that is the beast aforesaid, *to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations.*

Now the beast being recovered of that wound the saints did give him, he comes on afresh and makes war against them; not only in blaspheming against the living God, or living Jesus, whom the saints did worship and serve, and would not worship, and serve him. Therefore he makes war with the saints, and overcomes them. That is, causeth all those he could light of, to deny their faith in Jesus, and worship as he would have them, or else they must be put to death; so that he did overcome many of the saints, and put them to death; for power was given him over all kindreds, tongues, and nations. That is he had power over all other people, but those that worshiped Jesus, to command them to worship him, and that worship he did set up, and all people but the saints did obey; some for fear, and some for love, but all did obey to worship the beast, only those that had faith in Jesus; therefore they were overcome and killed by the beast. But the others, the kindreds, tongues, and nations, saved their lives for the world wandered after the beast, his power was so great. So that all that dwell upon the earth shall worship him *whose names are not written in the book of life of the lamb slain from the foundation of the world*, as in verse 8.

The meaning is this, that the spirit of reason in this beast, and in all other beasts, or head magistrates that are of the seed of the serpent, should have such

power over the dark reason of man, to worship him, and the image he doth set up. And the whole world lying in ignorance and darkness, they are through ignorance ready and willing to worship any thing, that the spirit of reason in the head magistrate shall command them.

And the ignorance and darkness of men, in point of worship, is so numerous, that hardly any can be seen in the world but idolaters. So that it may be said, that all that dwell on the earth do worship the beast, none excepted but *those whose names are written in the book of life*, which are but few in comparison. For the worshipers of the true God are but few in comparison of those that worship the devil. For the spirit of reason is the devil, and what image or form of worship is set up by the spirit of reason in the head magistrate, having no commission from God, it is but of the devil's setting up. And whoever doth bow down to worship in that manner and form, they do but worship the beast and his image, and so worship devils.

And is not the whole world at this day, as well as at that time, as well those that profess themselves Christians, as well as Heathens, Turks, and Pagans under that darkness of mind as to worship false gods, idols, and devils? So that the whole world may be said to worship the beast and his image, though not all one kind of image; for every opinionof religion in the world hath one image or other to worship, instead of God. And it must needs be so, because the world doth not know the true God in his form and nature, therefore they worship devils instead of God, though in divers forms and manner. But

But I would have the seed of faith to mind, that when I say all the world the elect seed are excepted. For the seed of faith are not counted the world though they be in the world; as Christ said, *I pray not for the world, but for them thou hast given me out of the world, and that thou wouldest keep them from the evil of the world.* So that the scriptures do never count the saints the world, though they be in the world; so that the scriptures may say that all the world wandered after the beast, for all the world doth wander after one false worship or other, but those that have their names written in the book of life.

Now how shall a man know that his name is written in the book of life, but in that he knoweth the true God, and how to worship the true God without any idolatry? Can he know things of this nature but by a commission from God? Surely no.

And here lieth the comfort that the seed of faith have in this life by a commission from God; by faith they know their names were written in the book of life, from the foundation of the world. That is, they are to look no father than the beginning of the world, that is, to the first Adam; they being of his seed are not counted by the revelation of faith, to be the world; it is the seed of the serpent that is called by the spirit the world, and not the seed of Adam. So that the seed of faith are those that died in the first Adam, yet their names were written in his seed; and Christ the second Adam, he being the quickening spirit of that seed.

And as the seed of faith was dead in the first Adam, so likewise the same seed is quickened again by the second

second Adam, and so made alive again, and may be said to be written in the book of life of the Lamb, slain from the foundation of the world.

It is said *from the foundation of the world*, with relation to righteous Abel being slain. So that whoever is of Adam's seed, is of Abel's seed; and whoever is of Abel's seed, he may be said *to have his name written in the book of life of the Lamb, slain from the foundation of the world*; for the seed of faith doth go no further to find his name written in the book of life, than to righteous Abel. For whoever goeth further to find his eternal life, he will come short of it, and never find it.

I give this hint to the seed of faith, only to let them see where the book of life is, and where they may find their names written, and not to go as rovers beyond the foundation of the world; but go to the first Adam as Moses speaketh of, and not as the imagination of reason doth. For whoever goeth beyond Adam to find his name written in the book of life, he will never find it. So much for the interpretation of the eighth verse.

CHAP. XXXVII.

I Shall pass by the two following verses, there being nothing in them but what is commonly known; therefore in the next place I shall come to verse 11, where it is said, *And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.*

This

This beast is said to come out of the earth, because his power and dominion was most upon dry land; therefore said to come up out of the earth, as the other beast did arise out of the sea; but this beast had the same spirit of reason in a high nature, as the other beast had, and as the dragon had, and walked in the same steps, or worse, than the other beast did, and exercised the same authority or worse than the dragon did; yet he had two horns like a Lamb. That is, he did appear at his first coming into his seat, more lamb-like than the other beast whose deadly wound was healed, did. That is, he made a shew at his first appearance, as if he would have been more meek and merciful to the saints that worshiped Jesus, than the other beast was. So that the saints had some little hopes that he would have let them exercise their worship, buy and sell, and trade, without taking the mark of the beast in their foreheads, or in their hands. And it is very like they had some little space of time at his first coming in, to worship, buy and sell, and trade; for it is not to be understood, that the saints were always persecuted and put to death; if they had, they would have been all extirpated out of the world before three hundred years were expired; so that there was sometimes more liberty than at others, as there hath been in all ages. So that the two horns of his power did seem to be like a lamb, as if they would do but little hurt; for no man doth so much fear the horns of a lamb, as they do the horns of a bull; for the horns signify power.

Now these two horns like a Lamb, they did signify quietness

quietness in religion, and peace in the civil state. So that this beast appearing with two horns like a lamb, it gave great hopes to the saints that they should have liberty of conscience to worship Jesus, and peace in the natural or temporal state, to buy and sell, and trade freely one with the other; as these two powers did signify the spiritual power, and the temporal power, they being the two horns like a lamb.

But this beast *he spake as a dragon.* And in verse 12, *He exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed.*

Now what the power of the first beast was I have shewed before. But in verse 13, *And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men.* Now these wonders that were done by this beast who had two horns like a lamb, they were but counterfeit wonders, and no real thing; for the imagination of man may do seemingly great things to the sight of the dark mind of man; there may be wonderful strange things produced by the imagination of reason, when the mind is exercised upon a religious score, they may do seeming wonders and miracles, as they do by their imagination upon a natural account.

Did not the magicians and southsayers in Egypt, by their imagination do many seeming miracles, as Moses did? Did not they cause frogs seemingly to appear before Pharoah, as Moses did, and many other things as Moses did? But this the reader may understand,

understand, that the frogs that Moses brought upon Pharoah, they were real substances alive; but the magicians frogs which they brought up in the sight of Pharoah, they were but shadows like frogs, without substance ; but the mind of Pharoah and his people being ignorant and dark, took the shadow for substance.

But if men's minds be not dark as pitch, they may know that the Egyptians miracles were nothing else but shadows presented to the dark phantasie of man, by the imagination of natural art and figure ; for if the things the magicians did before Pharoah, and the people, had been any thing but shadows, the people of the land, and the king would have been as much troubled to get away the frogs, and other things that the magicians brought upon Egypt, as they were with those frogs, and other things that Moses brought upon Egypt.

But it may be clear to those that are not as dark as pitch, that all those things which the magicians of Egypt did, were nothing else but shadows, meerly produced by natural magick ; for when the thing was over, the shadow was vanished also, so that the people heard, nor saw any more of the magicians frogs.

So likewise when the imagination of reason is exercised upon a religious account, though it be in the way of idolatry, many strange things may be atchieved and attained unto where the imagination of reason is religiously bent ; for these two horns like a lamb did signify zeal in religion, though in an idolatrous way. So that this beast being studious of religion, did by the strength of his imagination, and

his diabolical holiness; he exercising his mind more upon idolatry and worshiping of images, than the other beast did before him. So that this beast with two horns like a lamb, could go farther in his religious imagination than the other beast did, and deceive the people more by a way of lying signs and wonders, so that the people took this beast to be more god-like than the other; *for this beast did seem to make fire come down from heaven on the earth, in the sight of men.* He did this upon a religious account to deceive the people, as the Egyptians did upon a temporal account, as I said before. That is, he went to imitate the prophet Elijah to bring fire from heaven in the sight of men, as Elijah did, even as the magicians of Egypt did imitate Moses. But this fire the beast brought from heaven, it was no real thing, but only a shadow or likeness of fire, as the Egyptians was.

For this fire that he brought from heaven, it did no body any hurt, only dazzled the phantasies of them that saw it with a shadow of fire, but no substance; even as the Egyptians did in the temporal.

But the fire Elijah brought from heaven, it burnt up two captains and their fifties, because the fire that came from heaven it was a real substance, and did execution; but a shadow doth nothing but deceive the phantasie of man for the present, as in verse 14. *And deceived them that dwelt on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwelt on the earth, that they should make an image to the beast, which had a wound by a sword, and did live.*

In

In this 14th verse he had power to command the people to make an image, and to dedicate it to the beast that received the wound with a sword, and did live.

And in verse 15, he would shew another sign or miracle that should deceive the people more than the former sign of bringing fire from heaven on the earth in the sight of men; so that he would deceive their dark understandings, for *he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.*

CHAP. XXXVIII.

THIS I would have the reader to observe, that the image that this beast with two horns like a lamb, did cause to be made and set up, the image was the same form and likeness, though made of wood or stone, as that beast was of that received a wound by a sword, and did live; and that beast was a man, and the image of that man did this beast cause to be set up to be worshiped.

For that beast with two horns like a lamb, had power by his subtle and diabolical inchantments, to make this image of the first beast to speak; and by the speech of the image it should cause that as many as would not worship the image of the beast; that is, the form of this image of a man, should be killed; now this seemeth very strange to the mind of man, and so it did to those people in that time,

that the wisdom of reason, the devil, should by his witchcraft-power, in point of religion and worship, to make an image, which the workman hath made with his own hands, for to speak.

It cannot chuse but to cause ignorant, and dark minded people to be deceived, and to fall down and worship it; they supposing that the spirit of the holy gods doth come into, at or in its season, and speak to the people, so that they are fully persuaded, that it is the spirit of the holy gods that speaketh in it; so that they fall down and worship it, not thinking that the imagination, power, and authority of the beast hath out-witted them; for the beast did make an image of the other beast, aforesaid, and did set it apart, or dedicated it of purpose for a god to be worshiped, and made priests overseers of it, and consecrated the image by the priests in a holy manner; and some boy or child, had a way to go into the image, and speak in it such words as the beast, and the priests should order the child to speak; so that the child must speak through the mouth of the image, as if the image did speak itself, just like unto a wooden puppet in a play.

But as the Scriptures saith, *none of their images doth, nor can speak through the throat.* But secresy between the beast and the priests, might keep the thing so close, that the people might know nothing but that the image did speak itself, and so they being bewitched with ignorance, and darkness, and deceived by this policy, they do worship the image. And so much the more, because the image did speak, and the words that the image did speak, they must be

be such words as he that gave order to make it, would have it speak. That is, to worship the image in the spiritual, and to command all people, small and great, bond and free, rich and poor, in the temporal, to receive a mark in their right hand, or in their foreheads, as in verse 16. *So that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name,* as in verse 17.

These were the things that the image must, and did speak, and these were the miracles that this beast wrought in the eyes of the people, whereby they were deceived; for these seemed to be great miracles, and so they were, to that which knoweth not the true God; for great things may be accomplished by the spirit of reason in man, if backed with the authority and power of the nation.

But greater things than these have been acted in this nation upon a spiritual account, and more spiritual wonders and miracles have been wrought by the spirit of reason in John Robins, John Taney, and others; for they have been able by that spiritual witchcraft-power, to present half moons, stars, burning, shining lights to the fancy of people.

Also John Robins hath presented by his spiritual witchcraft-power the form of a dragon, and the form of a serpent, and thick darkness; with divers other lying signs and wonders. I call them lying signs, because they were but shadows, and no real thing or substance, only things produced out of the strength of his own imagination; it being stronger than others, it did subject the imaginations of others under it; and so they were deceived by it, their phantasies being

being dazzled and over powered by his knowledge and wisdom, in the dark power of reason, the devil, he could present to their dazzled phantasies, such like shapes and signs, as aforementioned.

Likewise it was in John Taney's heart, to have offered up his son to a diabolical deity, that he might attain to a greater and higher spiritual power, that he had yet attained unto; with other strange things he did, and would have done, had not the law of the land been against such things, to put them to death; he would have done much like Manasses, 2 Kings xxi. 6. *who made his sons pass thorow the fire*; so that wonderful strange things may be attained unto by the spirit of reason in man, when it is religiously about.

But I shall speak no more of these things here, only these few lines are to let the reader to see what strange things have been acted here in England, by men upon a religious account, and many more which I will not mention now.

CHAP. XXXIX.

BUT I shall open a little what is meant by receiving *the mark of the beast in the right hand, or in the forehead.*

The mark of the beast is this, when a head magistrate or chief council in a nation or kingdom, shall set up by his or their power and authority, a set form of worship, he or they having no commission from God so to do, and shall cause the people by their power

power and authority, both small and great, bond and free, to worship after this manner of worship that is set up by authority, as this beast did, else they shall be persecuted or killed.

This form of worship so set up without a commission from God, it may, and is called by the spirit an image, for all people to worship, by virtue of that power that did set it up. For this I must say, that all manner of forms of worship which are set up by men who have no commission from God, they are but idols and images; and whoever doth worship God in those forms of worship set up by noncommissionated men, they may be said *to receive the mark of the beast in the right hand, or in the forehead.*

But there was always in most parts of the earth one supreme power in all nations, that had power to set up form of worship, as an image, and to command and compel all those that were under their power, to worship the image set up by the power, or by the beast. For all head magistrates are called beasts, as well as kings, else the people have not been suffered to buy, nor sell, but have been persecuted and killed, even as they were at that time by the beast that had two horns like a lamb. For whosoever would not receive his mark, either in his forehead, or his right hand; that is, if they would not worship the image set up by the beast, they should be killed, or not suffered to buy nor sell: That is, not to trade; which is as bad to some as death itself.

So hath it been ever since, and will be to the end of the world, little or much. For let the reader consider, how many have lost their lives for not submit-

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ing to the worship, or as I may say image, that hath been set up by the Papist! the multitude of people that power hath slain and persecuted upon that account, are hardly to be numbered by man.

So likewise the Episcopal power of worship, hath for their image persecuted and put to death many. Also the Presbytery for their worship, or image, have persecuted and put to death many, witness New England, Scotland, and other places. The Independent also for his worship, or image, hath been guilty of persecution. The Baptist they also have been guilty of persecution for their image or worship, witness that one particular of James Naylor; for that little parliament that punished him, were most of them Independents and Baptists; so that all men when they are in power fall to persecution for religion, if men differ from them in point of worship.

And as for the Ranter and Quaker they never were in power, so that their persecuting spirits for religion cannot be seen; yet all these seven churches have an image to worship. That is, they every one of them do set up a several form of worship, but all false; for none of them know the true God, neither have any of them a commission from God to set up such a form of worship as they do.

So that all forms of worship in what manner soever, that are set up by non-commissionated men, who are not authorized of God, their forms are but images or idols, and the worshipers are idolaters, and do receive the mark of the beast, either in the forehead, or in the right hand. For the spirit of reason in man, is the beast that sets up worship as an image, let

let it be in high, or low, but more especialy in higher powers, who have power to command people to worship his image, and in so doing, they do receive the mark of the beast in their foreheads, or right hand.

Now a man may be said to receive the mark of the beast in his forehead, when as a man doth worship in that form and manner, as is set up by the beast's authority willingly, then doth a man receive the mark in his forehead. And when a man receives the mark of the beast in his right hand, it is when men do worship, and bow down to that form of worship, or image set up by the beast against a man's own mind, or unwillingly, for fear he shall suffer if he do it not. This is to receive the mark of the beast in his right hand. For if the mark of the beast be not seen in the forehead, or in the right hand, they shall either be killed or not suffered to trade; that is, to buy and sell; one of these he must be sure to suffer if he hath not the mark in either of those two places, aforesaid. That is, if the people do not come to the public worship set up by the beast, either willingly or unwillingly, it was known that they had not received the mark of the beast, neither in the forehead, nor in the right hand.

It is called the right hand, because the right hand is that that subscribes or writes his name to any thing of concernment; so that no man should buy or sell, save him that hath the mark, or the name of the beast, or the number of his name.

Now observe, they who had the name of the beast, or the number of his name, were those men that were in offices and places in the beast's domi-

nions, or that had a badge of the beast's arms upon them; for they knew the number of beasts which had succeeded, even to the day or time of that beast, so that they knew the number of his name, and how many beasts were past before him. So that those that had commissions for offices and places of trust, were those that had the name of the beast, because they had the beast's hand to those commissions for to authorize them in their places; and those that had the number of his name, were those that wore a badge of his arms, signifying what number of kings loins this beast did come through. So that none but those that had received the mark, as aforesaid, and those that had the beast's warrants for offices, and those that had the number of his name, as aforesaid, were to have the privilege to buy and sell, *&c.*

CHAP. XL.

VERSE 18. *Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six.*

I would have the reader to mind the interpretation of this verse. Observe in the first verse of this chapter, John saw in his vision a beast arise out of the sea, having seven heads; which seven heads did signify seven kings or seven beasts, that should have ten horns; which ten horns did signify the ten persecutions, in the primitive times so called; yet we find in this chapter but three of these beasts, which acted

acted their parts in persecuting the saints; though all the seven heads did persecute the saints.

Also in the last verse of this chapter, John includes all these seven beasts into one beast, saying, *Let him that hath understanding count the number of the beast, for it is the number of a man.* It must needs be the number of a man, because man is called a beast, either a good beast or an evil beast, as I have said before concerning the four good beasts, they signified all good kings and head magistrates were all included in those four good beasts. So likewise all evil kings and evil magistrates, are included in those seven heads, which the beast had that arose out of the sea. Farther, the spirit of revelation in John doth include all evil kings and evil magistrates into one evil beast, shewing that there is but one evil beast, in whom the evil spirit doth reign in persecuting men for conscience sake, because they will not worship the beast's image.

So that you that can discern between the spirit of reason, and the spirit of faith. For those two spirits lye both hid in their two seeds, to wit, the spirit of faith in the seed of God, and the spirit of reason in the seed of the serpent-angel, or devil. And according as these two spirits do work or operate in man, man comes to be a good beast, or an evil beast. So that whoever doth discern clearly between the two seeds, may read, or count the number of the good beast, and the number of the evil beast. For this I say, they are both but two men, that is to say, a good man, and an evil man; because the good spirit runeth through the line of the seed of faith, and causeth

good kings and head magistrates, and all other of that seed to do well, and to worship God aright, as David did, and not to persecute men for conscience sake.

So on the contrary, the spirit of reason, the devil, it runneth through the line of the seed of reason, and causeth evil kings, and evil head magistrates, and others, to do injustice, and to worship a false god, and persecute for consience sake, as king Ahab did. So that all good kings and head magistrates who have been guided by the spirit of God, though many thousands of them, they may be counted by the spirit, but one good beast. Because that one good spirit of God did act in them, while they were here in this world.

So likewise, though there have been many thousand evil kings, and evil head magistrates, yet they may be counted by the spirit but one evil beast; because that one evil spirit of reason, the serpent-devil, did act in them little or much whilst they lived in this world; so that the one evil spirit acting in all the evil beasts, they are counted by the spirit of revelation, but the number of a man; like unto that saying, Revel. xxi. 17. *And he measured the wall thereof an hundred forty and four cubits, according to the measure of a man, that is of the angel.*

So that the bigness of the angel was but as the bigness of a man; and those hundred and forty and four cubits spoken of by John, it did amount in the conclusion but to the measure of a man. So likewise this beast, whose number is the number of a man, *and his number is said to be six hundred threescore and six.*

six. That is, as I said before, the spirit of the serpent angel hath run through the seed of reason in so many kings and head magistrates, who came from the loins of Cain, he being the first devil in flesh, and the first man-devil; and his spirit running in that seed, it hath brought forth so many evil beasts, as six hundred sixty six

Now I would have the reader to understand, that John did not mean exactly so many, and no more; for doubtless there have been many thousands more; since Cain slew his brother Abel. But I believe the Revelation of John hath relation only to those evil beasts which were in power in the time of the two commissions, that is, in the time of the worship of the law of Moses.

How many evil kings which are beasts, were there in that time while that worship stood, that persecuted the prophets, and caused the people to worship Baal and false gods? And so the rulers of Israel who were head magistrates, who persecuted the apostles and Christ, these were of those evil beasts. And when Jerusalem was destroyed by the Romans, then their power and persecuting did cease.

And the Roman Gentiles, those emperors, and kings, and head magistrates, they persecuted the saints in the second commission; and these beasts aforementioned, were those John saw in his vision. So that the number of these persecuting evil beasts who were idolaters, in the time of those two commissions, or two testaments, I say they might amount to no more than six hundred threescore and six. These all coming through the loins of Cain, the first man-devil,

man-devil, they may be called by the spirit but one man, therefore said *to be the number of a man.*

So that in the conclusion, all wicked, idolatrous, persecuting kings and head magistrates who proceeded from the loins of Cain, he being the first murderer and liar from the begining, they are counted by the spirit in John but the number of a man. That is as much as to say, they are but one man, though six hundred sixty and six men acted in persecuting the prophets, apostles and saints, yet all but the number of a man.

To conclude this chapter, and this verse in a few words, that the reader may know what is meant by the mark, and by the name, and by the number of his name. Observe,, the mark of the beast in the forehead, is when a man doth worship the beast and his image willingly. And the mark in the right hand is, when a man doth worship the image for fear of loosing his goods, or fear of persecution, or against his will ; this is to receive the mark of the beast in his right hand.

And they that have the name of the beast, are such men as hath the beast's warrants, or his hand to sign their commissions for places of trust, or any other offices in the state. This is the meaning of having the *name of the beast.*

And those men that have the number of his name, are such as do wear a badge or figure of the beast's arms. And this figure or badge doth distinguish those men from others ; and not only so, but it signifies the race how many kings or beasts loins this beast came through, even to the number of six hundred

dred sixty and six. And this is the true interpretation of the beast, his mark and name, and the true wisdom of God, and true understanding of the number of the beast, and of this thirteenth chapter.

CHAP. XLI.

IN chap. xiv. 1. *John looked, and lo a Lamb stood on the mount Sion, and with him an hundred, forty and four thousand having his fathers name written in their foreheads.*

This Lamb that John saw stand on mount Sion, he was no other but God himself; for Christ is called *The Lamb of God that taketh away the sins of the world:* for who can take away the sins of the world, but God? Also it is he that stood upon mount Sion. He may well be called the Lamb of God, for he is God, as I have shewed before. And that mount Sion he stood upon, it did signify the faith of the gospel, according to that saying of Paul to the believers in his time, *You*, saith he *are not come unto mount Sina, which genders to bondage; but*, saith he, *you are come unto mount Sion.* That is to say, the worship of the law that was given by moses it was but mount Sina; but the faith and worship of the gospel, is was mount Sion.

And as Moses stood upon mount Sina, by power from God, to give the law unto the people of Israel, and this law Moses gave, it had power over the people to plague them if they did not obey, therefore called *mount Sina which gendered unto bondage.* And Moses being chosen of God to give forth this fiery law, he may be said *to stand upon mount Sina.*

So

So likewise Jesus, the Lamb of God, he giving forth the worship of the gospel, or law of faith, which is called a new law, or *mount Sion*. Now Christ being the head that gave forth this gospel worship, giving peace to all those that do truly believe, he may be said *to stand upon mount Sion*, even as *Moses stood upon mount Sina*; so that Jesus the only God, is that Lamb that *John saw stand upon mount Sion*. So that the reader may see what is meant by the Lamb, and what is meant by mount Sina and mount Sion.

Again it is said, *And with him an hundred forty and four thousand, having their fathers name written in their foreheads.* Observe, this hundred and forty and four thousand of saints who were with the Lamb on mount Sion. I declare they were all of the Jews nation who were begotten by the faith of the gospel in the apostles commission, in relation or likeness to those hundred forty and four thousand that were begotten by Moses and the prophets commission of the law, as is spoken of by John, Revel. vii. 4, where he said, *And I heard the number of them that were sealed, and there was sealed an hundred forty and four thousand of all the tribes of the children of Israel.*

This number here sealed, were spoken with relation to those of the twelve tribes that were saved in the commission of the law. And those of the same number in the fourteenth chapter, were Jews of the same tribes who were saved in the time of the gospel, in the time those two commissions did last.

But as for the Gentiles and other nations, who believed

believed and where saved in those two commissions, they are not counted in the number of these hundred forty and four thousand that were sealed in their foreheads, or that hundred forty and four thousand that stood with the Lamb on mount Sion.

I say, they both had relation to the Jewish nation only, who were saved in the two commissions, or two testaments aforesaid; but the Gentiles and all nations that were saved in those two testaments, they were so great a number or multitude, which no man could number, as Revel. vii. 9. Neither would I have the reader to understand, that the spirit in John did mean exactly such a number of the Jews, and no more; but if his revelation led him out to speak of such a number, or to include many thousands more in such a small number, who shall gainsay it? But happy will those be that know themselves to be one of the saved of the Lord, though they be none of those hundred forty and four thousand spoken of, who stood upon mount Sion with the Lamb. So much for the interpretation of verse 1. In verse 2, *John heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder, and he heard the voice of harpers harping with their harps.*

This voice of many waters, and as the voice of a great thunder which John heard from heaven, I declare it was that praise, hallelujah, and melody that those hundred forty and four thousand which stood with the Lamb on mount Sion did sing, they all harping with their harps, it made a noise as the sound of many waters, or as the voice of a great

thunder. For I say the voice of such a great number of saints singing praise to the Lamb together, it would make a great sound, even as the sound of many waters; for many waters will make a great roaring, that people that have travelled can tell; and as for thunder, that dreadful noise most people can experience; and such a great noise or voice do the saints make when they play upon the harps of their souls, which harps, what they are, I have opened what is meant by them before, therefore I shall speak no more of them here.

And in verse 3. *And they sung as it were a new song before the throne, and before the four beasts and the elders, and no man could learn that song but the hundred forty four thousand which were redeemed from the earth.*

This new song was that sound of many waters, and the voice of a great thunder which those harps did sound forth; which harps were the tongues of those hundred forty four thousand saints, as aforesaid, who sung the new song; that is, the song of the Lamb, that is, the song of the gospel of Jesus; and the other hundred forty and four thousand in the seventh chapter, they sung the song of Moses, that is, the song of the law.

Now there is no man that could learn, or sing this new song of praise unto the Lamb, nor the song of Moses, but those that were redeemed from the earth. Now the song of Moses, and the song of the Lamb, what they are I have opened before. Also what the harps are I have shewed before, so that I need say no more of it here.

CHAP.

CHAP. XLII.

IN verse 4. *These are they which were not defiled with women, for they are virgins.* Also they are said to be *the first fruits unto God, and to the Lamb.* And in verse 5, there is said, *In their mouth was found no guile, for they are without fault before the throne of God.*

Observe, that those hundred forty four thousand saints they are said not to be defiled with women, for they are virgins. The meaning is this, they were not defiled in their souls with idolatry, in worshiping of idols and false gods; for idolatrous men are called whores, and whoever worshipeth images, or false gods, may be said to go a whoring after strange gods, and so come to be guilty of spiritual whoredom, and spiritual fornication; and so may be said to be defiled with women, as the scriptures doth in many places prove the truth of this interpretation. And as for their being virgins, the meaning is this, they were not tainted with the idolatrous worship of the nations set up by those beasts aforesaid; that they were as pure in their souls from idolatry, as a virgin is from the knowing of a man; for as a virgin is not defiled with man, so were these saints not defiled with idols and images; which idols and images are called in the spiritual, women; for they follow the Lamb whithersoever he goeth; that is, they followed him in the worship of the gospel, notwithstanding that great idolatry and persecution there was in the

time while the apostles commission did last, which was a matter of three hundred years.

And they are called *The first fruits unto God.* Observe, they are called the first fruits unto God, because they were of the Jews seed, whom God made a covenant with that they should worship him, as Moses should direct them, and these hundred forty and four thousand who were redeemed by their faith and obedience to the gospel in the apostles commission, I say these were of the Jews, as I said before, therefore called *the first fruits unto God;* for the believing Gentiles are not called the first fruits unto God, because God chose the Jews church first; therefore the believing Jews are called by the spirit in John *the first fruits unto God.* And these being preserved in their spirits from defiling themselves with idols, they are said *in their mouth was found no guile, for they are without fault before the throne of God.* That is, they were not guilty of worshiping of false gods, and so not defiled with women; but worshiped Christ in the way as he gave his apostles to establish, as aforesaid.

And in verse 6. John saw in his vision *another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*

This angel John saw fly in the midst of heaven, having the everlasting gospel to preach; I declare it was Peter, he being the head apostle to whom Christ committed the preaching of the gospel unto, and to whom Christ committed the keys of heaven, and of hell; and upon Peter's faith, Christ called a rock,

a rock, upon which he would build his church. Also I would have the reader to mind, that Christ gave this power to all the twelve apostles as well as to Peter; for they all had their commission from Christ, after he was ascended, to preach the everlasting gospel to all nations that dwell upon the earth, according to that saying of Christ to his apostles before he suffered death; who said unto his apostles whom he had chose, *Go preach the gospel to every creature, or to all nations, and lo I will be with you to the end of the world,* &c.

Now this gospel was preached to all nations, according to the words of Christ in the time of the apostles commission; as may be read, Acts ii. 5. *And there dwelling at Jerusalem Jews, devout men, out of every nation under heaven.* Unto these Jews did Peter and the rest of the apostles preach the gospel of Jesus, they speaking, though unlearned men, to every man in his own tongue, the wonderful things of God; so that this gospel which the apostles preached, it was carried to all nations on the earth, as you may read Acts ii. beginning at verse 7.

And as for the everlasting gospel being preached to every nation, and tongue, and people, it was preached at that time aforesaid, and at other times. For Jew and Gentile doth include all nations, kindred, tongues, and people.

And Paul being chosen of Christ to preach the everlasting gospel unto the Gentiles, he was made one with the rest of the apostles in the commission of the gospel. So that Peter, he being the apostle of the Jews, and Paul being the apostle of the Gentiles,

tiles, they both preaching one everlasting gospel, so counted by the spirit in John but one angel flying in the midst of heaven, having the everlasting gospel to preach.

Therefore mind, though there were apostles besides Paul, and divers other preachers of the gospel in the time of that commission, which did last a matter of three hundred years, as aforesaid, yet they are all called by the revelation in John, but one angel, because they were all under one commission. And Peter being the chief and head apostle of the commission of the gospel, I declare by revelation, that he is called by John that angel that he saw fly in the midst of heaven, having the everlasting gospel to preach. And this everlasting gospel which was preached, it was Christ crucified unto death, and Christ risen again, and ascended up into glory in that same body he suffered death in. And this was that gospel the angel did preach unto them that dwell on the earth.

This is also the everlasting gospel which is preached to every nation, kindred, tongue, and people.

And according to the words of Christ, when he was upon earth, to his apostles, the gospel was preached to every nation on the earth by Peter and Paul, and the rest of the apostles and ministers ordained by them, and Christ was with them to the end of the world. That was to the end of their commission, which did last as aforesaid, a matter of three hundred years. So that you whose understandings are enlightened in the knowledge of revelation and interpretation of scripture, you may see what

what is meant by the angel who had the everlasting gospel to preach, and what the gospel is, and when it was preached; and to whom, and how Christ was with the preachers of it to the end of the world, *&c.*

CHAP. XLIII.

I Shall pass by the seventh verse, there being no matter of concernment in it, but what is commonly known by all, who will confess they ought to fear God, and praise him that created or made the heavens, and the earth, and the sea, *&c.*

In verse 8, it is said, *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

You that have the true light of life in you, observe what this Babylon is that John prophesies of, or that he saw in his vision *is fallen, is fallen, that great city.*

Now what the angel was that said so, or shewed it to John, I shall not speak of here, being of no great concernment to know. But the great matter to know is, what is meant by this Babylon that is fallen, and what is meant by the great city, and the *drinking the wine of the wrath of fornication.* I would have the reader observe, that there is a two-fold Babylon; the one in the history, and the other in the mystery; that is, one is a temporal and the other a spiritual Babylon. That is, with relation to the nation of the Jews, who were carried captive unto Babylon,

Babylon, and there to remain the space of threescore and ten years captive in Babylon, before the fall of it, according to the prophesy of Jeremiah, and others of the prophets; as you may see Jeremiah xxv. 11, concerning the nations of Judah and Israel serving the king of Babylon seventy years.

So likewise Jeremiah and the rest of the prophets, did prophesy of the downfall of that temporal Babylon, Jeremiah xxv. 12, 13, concerning God's punishing Babylon when those seventy years were accomplished, and the Caldeans, and will make it a perpetual desolation.

This Babylon here spoken of by the prophets, it was that temporal Babylon which the prophets saw would fall, and so it did when the time was accomplished. But this Babylon John speaks of that is fallen, it is that spiritual mystery Babylon that is fallen, he speaking with relation to the end of the world; for John did see by faith the end of the world to be as certain, as the prophets did see by faith the downfall of that temporal Babylon. Also it is to be minded, that this mystery Babylon spoken of Revel. xvii. 5, where is said, *and upon her head was a name written, mystery, Babylon the great, the mother of harlots. &c.*

This Babylon in chap. xiv. which John saith is fallen, is that mystery Babylon that is fallen in faith's account, as the temporal Babylon is.

Now this history, or temporal Babylon, it was appointed of God to punish the nation of the Jews for their idolatry. That is, they being so subject to it, when as they had a law of worship given them of God by

by Moses. So that God gave them into the hands of the king of Babylon for a time, that they might see the extream abominations of the Heathen, and how far they did exceed in idols in worshiping of false gods beyond the Israelites; so that the Israelites might drink of the wine of the wrath of her fornication. That is, that the nation of the Jews might be drunken with the worshiping of idols; even as men are drunken with wine, and commit fornication in their spirits with the idols and worship of Babylon, even as men commit fornication with women with their bodies, till they have hardly any strength of nature left in them.

So that this spiritual idolatry and fornication in the mind with idols and false worship, it becomes the wine of the wrath of her fornication. That is, when wine, the strength of it, hath the upper hand in man's brain, so that he hath lost his senses, that man may be said to have the wrath of the wine in him. And if the wrath of the wine should always continue, that man would be fit for no business in this world at all, neither is he all the while the wrath or strength of the wine doth remain upon him. So is it in the spiritual, whoever doth worship idols and false gods, let it be in what form or manner soever, they may be said to drink the wine of the wrath of her fornication.

Neither are those idolatrous people who are drunk with idols and false worship, fit for any service in the worship of the true God, until the strength of that false worship be wrought out of the people; for they be as drunk with spiritual fornication and false

worship, as men are with wine and fornication in the natural, as aforesaid.

Observe, you may remember that I have said before, that there are two Babylons spoken of in scriptures, a history, or temporal Babylon; and a mystery, or spiritual Babylon; and both these Babylons in faith's account are fallen. Therefore John speaks it twice over, because there are two Babylons, yet both included into one, because the spiritual Babylon, is the last that is to fall, yet by the eye of faith he saw it was fallen; therefore saith he, *Babylon is fallen, is fallen, that great city.*

Now that Babylon where the Jews were carried captive, it was a great city, and many nations were drunk with the wine of her idolatrous fornication and worship, as aforesaid; only this is to be minded, that this Babylon in the temporal, it was appointed for the punishment of the nation of the Jews, they being the chosen people of God to worship him, according to the law of Moses. So that this temporal Babylon it did belong only to those people that were under the commision of Moses and the prophets, to be a punishment to them for their disobedience unto the worship of Moses, and the prophets; for the prophets all complain of Israel's declining and disobedience to the worship of Moses.

But this Babylon John speaks of here in the Revelation, it is that spiritual and mystery Babylon that is fallen. This spiritual mystery Babylon it doth belong to the commission of the gospel, and what worship was set up by Christ and his apostles, was to be obeyed at the time of their commission.

But

But there was another form of worship set up by those beasts aforesaid, who were kings in great power, who commanded all nations to worship those idols and images that were set up by them. So that all nations were made to drink the wine of this spiritual Babylon's fornication, as they were of the other, aforesaid. Mind, it is called spiritual Babylon, because the worship set up by the aforesaid beasts, it was in oppositon to the worship of the gospel; the gospel-worship being more spiritual, than the worship of the law. And as the kings of Babylon did defy the God of Israel, and their worship of the law, so did these beasts, in the commission of the gospel, defy the living Jesus, and the worship set up by his apostles. And in this regard, this Babylon John speaketh of, may be said *to be a spiritual Babylon, who made all the nations of the earth to drink of the wine of the wrath of her fornication.*

And as certain as the other Babylon was destroyed with a perpetual destruction, when the seventy years were accomplished, so will this Babylon aforesaid, be destroyed with an eternal destruction, when the time appointed of God is accomplished. And as the Jews nation were under Babylon's yoke, so were the saints in the primitive time, or in the commission of the gospel, under the yoke of persecution of this spiritual Babylon.

And this spiritual Babylon who made all nations drunk with spiritual fornication, in worshiping of idols, and images as aforesaid, is that great city Babylon; is called a great city, because she made all nations to become idolatrous. For when a man

doth bow down and submit to worship any idol, image, or form of worship that is false, it not being set up by command from God, he may be said to drink of the cup of spiritual fornication.

More might be said of this thing, but I shall have occasion to speak of it hereafter; only this is to be minded here, that the saints in all this time of the commission of the apostles, did not drink of the cup of fornication. That is, they were not polluted with worshiping of idols and images, or any false worship, but did cleave close to the faith and worship of Jesus.

I mean those that did truly believe the apostles doctrine, and those that were converted by it in the time of their commission, their worship differing in every thing from the worship of the Whore of Babylon; even as the worship of the Jews did differ from that great city, the Whore of that Babylon, as aforesaid.

This is the true interpretation of the great city, the spiritual Babylon, *who made all nations drink of the wine of the wrath of her fornication;* as you may see in verse 9. *And the third angel followed them, saying with a loud voice, If any man worship his image, and receive the mark in his forehead or in his hand,* in verse 10, *the same shall drink of the wine of the wrath of God,* &c.

So that none of the saints after they truly believed, did worship the beast, nor his image, nor practice that manner of worship that was set up by the power of the beast; neither did they receive his mark, neither in their foreheads, nor right hands. That is, they

they did not submit to his worship, neither willingly nor unwillingly, so that the saints did not drink of the wine of her fornication at all; in that they did not worship any idols, images, or forms of false worship which were set up by this great city, the spiritual Whore of Babylon, whose torment is expressed in the verses following, both she, and all those that drank of her cup of fornication, and received the mark. But I shall pass by those verses which speaketh of that, there being more sayings hereafter that speak much of the torments of the Whore of Babylon, and those she committed whoredom with. Therefore I shall pass by that, and two verses more, there being little matter in them, but what is commonly known by all, so I shall proceed to the fourteenth verse.

CHAP. XLIV.

AND *I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.*

This Son of Man John saw sit upon the white cloud, I declare it was no other but Christ the only God, though said by John to be like unto the Son of Man. He may well be said to be like unto the Son of Man, because he is the Son of Man, for he called himself so. For saith he, when he was on earth, the Son of Man must be betrayed into the hands of sinners, meaning himself. And other places in scripture, where he calls himself the Son of Man.

Now

Now to know why Christ called himself the Son of Man, he being the Son of God, nay God himself, it will be worth the unfolding of this mystery. To this I say, he calls himself the Son of Man, because he took upon him the nature of man, in the womb of Mary the Virgin. That is, he gained the Godhead nature, and manhood together, in the womb of Mary the Virgin, and there cloathed the Godhead nature with pure human flesh. So that when he was born into this world, was perfect God and man; according to that saying, Isaiah ix. *To us a child is born, to us a son is given, he shall be called the mighty God, the everlasting Father*, with other titles of the divine Godhead, yet a child, a perfect man child, born of a virgin.

And she conceived in her womb by the holy Ghost, that is, by the holy God, so the virgin she being the mother that bore Jesus, and brought him forth into this world as other children are brought forth into this world.

In this regard he did call himself, and is called by the spirit, the Son of Man. For he taking the nature of man upon him, and being born of a virgin, he may call himself the Son of Man. That is, he is the Son of Man, but by the mother's side, but not by the father's side. For by the father's side, he called himself the Son of God, and so he was, yea he was God himself.

The parrallel is much like unto Cain and Abel, they were both brothers by the mother's side, but not by the father; for they had two several fathers; Adam was the father of righteous Abel, and the serpent-angel

serpent-angel was the father of cursed Cain, as the Scripture doth plainly prove, if understood by the reader; for it is not written any where in scripture, that Adam begot Cain. Yet notwithstanding Eve was the mother of them both, and so Cain and Abel were brothers by the mother's side, but not by the father's side.

So likewise Christ was the Son of God, nay God himself by the father's side, but by the mother's side he was the Son of Man. And in this sense he called himself the Son of Man, and this Son of Man is that Son of Man John looked and saw *sit upon a white cloud, having on his head a golden crown, and in his hand a sharp sickle.* This cloud he sat upon, it was that cloud the apostles speak of, Heb. xii. *Wherefore seeing we also are encompassed about with so great a cloud of witnesses.*

Now what this cloud is, it is expressed in the eleventh chapter, concerning the faith of the patriarchs, prophets, and saints, who had the righteousness of faith in them, beginning at righteous Abel, Enoch, Noah, Abraham, Isaac, Joseph, Moses, David, Samuel, and the prophets; with other saints who suffered wonderful strange deaths for their faith. These, and many more were that cloud the Son of Man sat upon, they all expecting, by faith God's coming in flesh, they being afar off. That is, their faith in them was satisfied that he would come, though it was many hundred years after they were dead; the apostles and saints afterwards were witnesses that the Son of Man was risen from the dead. So that their faith was a cloud of witnesses also;

also; and the faith of Abraham, Isaac, and Jacob, the prophets, apostles and saints, it was that cloud the Son of Man did sit upon.

It is called a white cloud by the spirit, because they were never defiled with the fornication of idols, but worshiped the true God according to the law of Moses, and according to the faith of Jesus, or the gospel, they not receiving the mark of the beast, neither in the forehead, nor in the hand. That is, they were not defiled with worshiping of any images, idols or false gods whatsoever, and in this regard they may be called a white cloud; and this is that white cloud the Son of Man, even Jesus the only God, doth sit upon; as the Whore in another case is said to sit upon many waters which I shall have an occasion to speak of when I come to it.

And as for that crown that was upon his head, I declare it was that honour and golden glory which the prophets, apostles and saints do attribute unto him, as he is a redeemer; the work of redemption being wrought by him as he was a man, he being in the form of a servant, so that all the redeemed ones who are sensible of their redemption, they do praise and magnify the man Jesus, the only God, for his great love towards them, in that they had faith to receive the benefit of his death. And this honour, glory, and praise which is attributed unto the man Jesus, by his prophets, apostles, and saints, is that golden crown upon his head, and in his hand a sharp sickle.

Now this sharp sickle in his hand, it signifies his great power, that when the end of the world shall be,

that

that he will send his angels to reap the world, even as reapers do corn when the harvest is ripe. So when the world's sins are ripe, the harvest will be; and much like unto a master of the harvest of corn, he will thrust in his sickle first, then all his servants, until the harvest is reaped. So is it with him that sate under the white cloud; when the time is accomplished, and the harvest ripe, he will thrust in his sickle first, and then all his servants, the angels, shall fall to reaping the harvest of this world, and shall thrust in their sickles, and reap until all be cut down; that is, Christ shall come in the clouds of heaven, with all his holy angels to destroy this world for ever. Then will he thrust in his sickle indeed; and this is the meaning of the sickle in his hand.

And those angels that cryed to him, that sate upon the cloud to thrust in the sickle, are the holy angels aforesaid, that must help to reap the world, for they have sickles also. That is, the angels have power from Christ to destroy, and cut down this wicked world, when their sins are at the full, then are they ripe, fit to be destroyed, even as the temporal Babylon was, when their sins were ripe, as in Joel iii. 13. *Put you in the sickle, for the harvest is ripe, come get you down, for the press is full, the fats overflow, for their wickedness is great.*

The prophet Joel spake this in relation to the reaping of Babylon, the enemies of the Jews, that after the seventy years captivity of Israel, their enemies sins of cruel usage was at the full, or ripe. So that now the sickle, that is, the power of the sword temporal, must utterly destroy Babylon, the Jews

enemies, or reap it, for the harvest of their sins and cruelties were fully ripe. And the press was full, that is, their bodies were so full of wickedness and cruelty, that they did overflow with wickedness, their wickedness was so great.

So will it be with this spiritual Babylon, when the harvest is ripe ; for this spiritual Babylon is so full of idolatry, of idols, images, and worshiping false gods, and persecution of the saints, that the press is full ; that is, their bodies are so full of spiritual wickedness, or spiritual fornication, and persecution for conscience sake, as aforesaid, that their wickedness doth overflow, even as the aforesaid Babylon did. So that in the account of the spirit of faith, this spiritual Babylon is as really destroyed and reaped, their sins being ripe, as the other Babylon was. And as the sickle was thrust into them that they were destroyed, and reaped, so will it be with this, as in verse 19, of this chapter, *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.*

The earth signifies the people, and the vine of the earth signifies the wicked idolatrous worship of the people : and the great wine press of the wrath of God, signifies that eternal death, and destruction upon all idolatrous people ; who worship false gods.

This eternal or second death is the great wine press of the wrath of God, and in verse 20. of this chapter it is said, *And the wine press was troden without the city, and blood came out of the wine press, even unto*

unto the horse bridles, by the space of a thousand and six hundred furlongs. The meaning is this, the wine press was troden without the city, that is, the destruction of the enemies of Judah and Israel it was without the city of Jerusalem, so will the eternal destruction of all idolaters at the end of the world be without the city, New Jerusalem. That is, none of the seed of faith who are the holy city, in the spiritual, shall see their destruction, for blood shall come out of the wine press, even to the horse bridles; the blood signifies the extream torment, it being for ever; the wine press signifies the great wrath of God, pressing their souls for their wickedness to eternity; unto the horse bridles signifies the extream fulness of wickedness, so that the wrath of God might walk in their souls, even as an horse may do through blood, even up to his bridle; for God's wrath will be as many horses to crush and trample his enemies under feet, so that their miseries may break forth as blood for God's horses; that is, his vengeance to walk through to eternity,

As for the space of a thousand and six hundred furlongs, that signifies a great space and distance from the city of God; that is, from the spiritual city of God, to wit, the true believers. So that this spiritual mystery Babylon, who made all nations drink of the wine of the wrath of her fornication, as aforesaid, I say she must undergo the wrath of God, and be troden without the spiritual city; the seed of faith, both Jew and Gentile, being called that holy city, even as the other Babylon was troden and destroyed without the city of Jerusalem; which was

many miles off Jerusalem. Thus in short I have given the interpretation of the most things of concernment in chap. xiv.

CHAP. XLV.

CHAP. xv. 1. *John saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.*

This great and marvellous sign that John saw in heaven, it was those plagues or wrath of God, that was to be poured out upon this spiritual Babylon, and those beasts, and nations, and people, who did drink of the cup of her fornication of idolatry; which is more explained in the sixteenth chapter.

Also John saith, *he saw another sign, great and marvellous.* It is said to be another sign, because he spake in the chapter before much of that temporal Babylon, with the plagues and fall of it. But in this fifteenth chapter these plagues have relation only to this mystery Babylon, therefore said to be another sign in heaven, great and marvellous. It is great and marvellous indeed, for he saw the utter destruction and end of the world; therefore calls them the seven last plagues before upon the other Babylon. But these seven plagues, are the last plagues that are to be poured out upon the earth, therefore called by the spirit marvellous, because the whole wrath or final wrath of God is filled up

or

or finished upon the whore, beast, false prophets, and all idolatrous persons in the world. And this is to be executed by seven angels; that is, these seven holy angels have commission from God, to pour out those seven last plagues in a suitableness or likeness to those plagues that were poured out upon Egypt, as will appear in the next chapter.

In verse 2. *John saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the numbers of his name, stand on the sea of glass, having the harps of God.*

The reader may remember that I have shewed before, when I treated upon the fourth chapter of the Revelation, that there is a chrystal sea, like unto glass or chrystal waters, in heaven above the stars, as really as there is a sea of waters here upon the earth; and as certain as ships and other vessels can, and do swim, or glide upon the sea and waters here below, so may spiritual bodies stand or walk upon the sea of glass in heaven above the stars.

And this sea of glass is mingled with fire; it is said to be mingled with fire, to signify the purity of it the more, because fire is that which purifies more than any thing but water; therefore the spirit of God is compared to fire and to water; as Christ shall baptize with the Holy Ghost, and with fire; and Christ will give every true believer water of life, so that as the spirit of God, the operation of it, is compared to fire and to water, those two being the purifying things upon earth.

So likewise this sea of glass mingled with fire, which

which John saw in heaven, it was that chrystal sea, or chrystal waters like unto clear glass, which was before the throne of God, as in Revel. iv. aforesaid. *And John saw all them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.* That is, the saints of God who by their patient suffering, they got the victory over the beast; for faith and patience will conquer the greatest enemies in the world, both within a man, and without a man.

And this faith and patience in the saints, in the second commission, was that which kept them from worshiping of idols, images, or submitting any ways to that false worship set up by the beast. And in this regard the saints may be said to get victory over the beast, his image, mark, and name; which things I have opened before; only this is to be minded by the way, that the saints that get this victory over all false worship, they shall have spiritual bodies, that shall be capable to stand upon the sea of glass in heaven, even upon that chrystal sea, which is round about the throne of God, even as men do stand upon ships upon the sea of this world, as aforesaid.

Observe, if there be such power in faith in bodies that are mortal, as to make them to walk upon the waters, as in Christ, and in Peter, who walked in those bodies of flesh upon the waters, how much more shall those whose faith is become a fiery glory which hath spiritualized the whole body? That is, it is a spiritual body capable to stand upon the sea of glass

glass in heaven, as our earthly bodies are upon the firmest earth here below. And those saints that stand upon this chrystal sea of glass, these have the harps of God. Now what is meant by the harps I have shewed before.

And in verse 3, these who stood upon the sea of glass, having the harps of God, *they sing the song of Moses, and the song of the Lamb*, which two songs I have opened before. Now what the words of the song of Moses, and the song of the Lamb are, some of them are set down in the third and fourth verses. And those who stood upon the sea of glass with the harps of God, did sing these two songs in those words aforesaid, their tongues being the harps of God to sound forth his praise and glory for his great mercies towards them.

There is nothing else of any great concernment to know in this chapter, but what I shall have occasion to speak of in the chapters following; therefore I shall say no more, nor interpret any more of this fifteenth chapter.

CHAP. XLVI.

IN Chap. xvi. 1. *John heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.*

These seven angels are to pour out the seven last plagues upon the earth; they are called seven angels, because of those seven several plagues that are to be

be poured out upon the earth in the last days. These angels who had the seven last plagues to pour out upon the earth, they were of the holy angels; but whether they were just seven, more or less, is not much material.

But because the plagues are counted but into seven, therefore called *seven angels who poured out their vials of the wrath of God;* which wrath of God is those seven plagues; when as one or two angels might, at the command of God, pour out all those seven vials. But this book of the Revelation of John doth speak much of seven; and first of the seven spirits of God before the throne; secondly of the seven angels of the churches of Asia, and of the seven churches themselves. Also he speaks of a lamb with seven horns, and seven eyes, and a beast with seven heads, and now of seven angels, and seven vials, and seven plagues.

So that this book of the Revelation doth speak much upon seven, when sometimes them seven spoken of, were but one, as I have shewed before. Yet they may be called seven, in relation to those seven several operations or works they do.

Likewise I would have the reader mind, that these seven vials of the wrath of God, that are to be poured out by these seven angels, they have relation unto those plagues of Egypt that were poured out by Moses, the angel of the covenant of the law; which nation of the Jews was called the temple of God, for God had established his worship of the law in, and upon them. And the voice of God to Moses the angel of the covenant of the law, commanded him

him to pour out the vials of his wrath upon Egypt, which was done accordingly.

Also we read in scriptures, of several of the holy angels that poured out vials of the wrath of God, as well as Moses, the angel of the law; as those two angels who came to Lot, poured out the vial of God's wrath upon Sodom, and burnt it to ashes. Likewise the angel of the Lord destroyed three-score thousand people of the plague, for David's sin in numbering the people. Likewise the angel of the Lord slew fourscore thousand men in one night of the kiug of Assyria's host, according to the words of the prophet Isaiah; with many other examples in scripture, that angels did pour out the vials of God's wrath upon the earth in former times.

But these seven angels, and the seven plagues that are to be poured out upon the earth, I say the meaning of John was, that they should be poured out upon those wicked beasts and false preachers, or false prophets, who set up a false worship, and all false worshipers ever since that day that Christ entered into the ministry, or since the time that the apostles received their commission, as in Acts ii. My meaning is this, that ever since the apostles had those cloven tongues sate upon them, as of fire; for then began people to worship Christ according to the apostles directions, who had their commission from Christ.

Now what worship hath been set up since by kings or head magistrates, who had no commission from God, they are called by the spirit *evil beasts, false prophets, false preachers, and false worship.*

And those seven angels poured out their seven plagues upon those superstitious and idolatrous people, who have drunk of the wine of the fornication of idolatry, in worshiping false gods or idols. ever since the worship of the gospel was set up by the apostles of Christ.

I declare that these seven last plagues are to be poured out upon the enemies of the gospel of Jesus, he being the angel of the new covenant of faith, and Christ dwelling in their hearts by faith; so that the true believers of the gospel are called by the spirit *the temple of God.*

And this great voice which John heard out of the temple, was no other but the voice of Christ, who gave charge unto his angels to pour out the seven vials of his wrath, which are seven plagues, upon the earth. That is, upon wicked, idolatrous people, who worship idols, images, and false gods since the apostles commission. Even such like plagues as Moses the angel of the law, and other angels did pour out upon Egypt, and upon other wicked and ungodly men, as aforesaid.

Let the reader observe, and he may see that these last plagues that are poured out upon the beast, his image, and those that receive the mark, and the number of his name; that is, upon all idolatrous people, they are much like unto those plagues of Egypt, as aforesaid; as you may perceive in the seven vials pouring out those seven plagues.

In verse 2. *The first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men, who had the mark of the beast, and upon them that worshiped his image.* This

This plague the first angel poured out, it was upon those people that received the mark of the beast, and those which did worship his image ; even the same plague was poured out upon the servants, and inhabitants of Egypt, for their wicked oppression of Israel, they had grievous sores upon them ; as you may see, Exodus ix. 10, 11. *The sores were so grievous upon the Egyptians, and upon the magicians, that they could not stand before Moses, for the boyls were upon the magicians, both upon man, and beast.*

So in like manner is the plague poured out upon the enemies of the worship of the the gospel of Jesus.

Verse 3. *And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea.*

This second angel poured out his vial, and the plague this angel poured out, it was much like to the plague Moses poured out upon Egypt ; as you may see Exodus vii. 17, how the rod in Moses's hand smote upon the waters that were in the rivers, and they became blood, or were turned into blood.

And in verse 18. *And the fish that are in the river shall die, and the river shall stink, and the Egyptians shall loath to drink of the water of the river.*

So in like manner will God pour out this vial of wrath upon the sea ; that is, upon all the rivers and fountains of water, which is for the comfort, satisfaction, and quenching the thirst of man and all other creatures. For the vial being poured out upon the sea, the sea doth imply all manner of waters whatsoever. And as this plague was poured

out upon Egypt at the first, when Moses had his commission from God to gather Israel out of Egypt, so in the end of the world, when Christ shall gather his elect together, that is, the wheat from the tares; this vial of his wrath shall be poured out upon the sea, as really as it was poured out upon Egypt by Moses, as aforesaid; and every creature in the sea, both man and beast, fish and fowl shall die, even as they did in Egypt.

CHAP. XLVII.

AND in verse 4. *The third angel poured out his vial upon the rivers and fountains of waters, and they became blood.*

The meaning is this, that as the Egyptians rivers and fountains of waters were turned to blood by Moses, so that the Egyptains could not drink of the waters of the rivers, for they did loath to drink of them. So likewise this vial the third angel poured out, it was the wrath of God upon the fountain and river of water that is in every man. For every man hath motions of peace, and refreshing of mind that do arise in his heart from the seed of reason, the root which doth send forth refreshing thoughts, motions, and actions. Many times the seed of reason doth this, which is as a river of water to refresh the soul of man.

But when evil thoughts, motions, and actions, do arise out of the heart, it causeth fear, wrath, and torment of soul, both of the punishment of the law here in this life, and the punishment of eternal damnation

damnation hereafter. So that the rivers and fountains of waters that do flow out of the hearts of men and women, they are turned into blood, That is, as I said before, the motions, thoughts, and actions, which did arise out of the heart that yielded peace to the mind, they were as water to refresh the heart of man. even as water doth quench the thirst of nature, both of man and beast.

But when these waters of the soul be turned to blood, there is nothing but thoughts of fear, motions of wrath, and fear of eternal death; so that the soul of man is loath, or doth loathe to drink of those thoughts, motions, and actions which are turned to blood; that is, to wrath, and fear of eternal damnation.

But drink they must of the wine of the wrath of God, for they have made the saints to drink of the wine and wrath of their persecution, for not worshiping the beast nor his image, nor receiving his mark. Though I speak of all men and women in general, because all people have a river of water in their hearts, but all rivers are not turned to blood. But the meaning is, all those people who worship the beast, and his image, who receive the mark of his name, or the number of his names, these things include both the beast, and all false worships, and false worshipers, since Christ gave the commission of the gospel to his apostles.

And as Moses poured out that plague of turning the natural rivers and fountains of water of Egypt to blood, at the first coming into his commission of the law; so likewise will Christ pour out his

vial

vial of wrath upon the spirits of men and women, and turn the waters of their souls to blood, as aforesaid; and this will be executed at the latter end of the world, which end will be as certain as the beginning was by Moses.

Therefore John, by the spirit of Revelation, *saw these vials poured out upon the beast, and his seat, and upon his image, and upon those that had his mark, name, or number of his name*, as aforesaid. For it is the nature of true faith to see things afar off, or at a distance, as near at hand, or in present being. So that this vial of God's wrath, which the third angel poured out upon the rivers, and fountains of waters, I declare it is meant upon the souls; that is, upon the peace of the souls of those wicked beasts, or head magistrates who set up images, idols, and forms of false worship, and cause the people so to do. And all those people that do bow down to this worship, they receive the mark of the beast, or the name of the beast, or the number of his name, upon all these their souls is this vial poured out upon. That is, upon the peace of all their souls, which peace is called by the spirit, *rivers and fountains of waters*; and upon these rivers and fountains of waters, the angel doth pour out his vial, and turn the waters, of idolatrous men and women's souls to blood. For this the reader is to mind, that there are motions that do run in the mind of man, as the waters do in a river or spring. And these motions do cool or satisfy the soul of man, as water doth when men are thirsty; as the rich man Christ speaks of, who being in hell desired one drop of

of cold water to cool his tongue ; that is, one motion of peace or hope of deliverance out of this heat ; for if there could but one motion of peace arise out of the heart of one being in hell, it would be that drop of cold water to cool the tongue of the soul.

But these waters being turned to blood by the vial of God's wrath being poured upon it, no waters can arise. That is, no peace can spring from the souls of men and women, who have this vial poured out upon them ; that is, who have the waters of their souls turned to blood ; that is, to wrath, torment, and the fear of eternal damnation.

And because the reader may know, that the motions of peace in a man's mind, may be called *a river of water*, you may mind the words of Christ, where he saith, *He that believeth in me, out of his belly shall flow rivers of living water.* So likewise Christ said to the woman of Samaria, *If thou hadst asked me, I would have given thee water of life :* it should have been a well springing up unto eternal life.

These waters flow from the seed of faith in the soul of men and women ; these are not those waters that are turned to blood. But there are waters that proceed from the seed of reason in the heart of men and women, which are motions of natural peace that do arise from the seed of reason in man ; and these are those waters that are turned to blood by the pouring out of the vial of God's wrath upon them, as will appear by scripture.

As first, the waters of Cain's soul were turned to blood for killing his brother Abel. 2. The waters of

of cursed Cham's soul were turned to blood for uncovering his father's nakedness, in that he procured the curse from his father; and Cain had more torment upon his soul than he could bear. 3. The waters of Esau's soul were turned to blood, for despising his birth-right. 4. The waters of King Saul's soul were turned into blood, for disobeying the commandment of the Lord, in that it caused him to enquire of a witch.

These being all of them the seed of reason, and the waters; that is, the motions of peace that did arise from that seed, as you may read that Saul had many, or much peace, for he was called *Saul among the prophets.* And further it is said, *that the good spirit of the Lord departed from him, and an evil spirit from the Lord was sent unto him.* That is, the motions of peace departed from him, and the motions of fear and horror were sent unto him. That is, the waters of his soul were turned to blood, and so will it be not only with these afore-mentioned, but with all the seed of the serpent who rebel against God, and that worship false Gods, as these beasts, and all those that receive his mark.

So that to conclude, this vial of God's wrath of turning the rivers and fountains of waters to blood, it hath relation to all wicked kings and head magistrates, who are called by the spirit beasts; and all those that receive the mark in the forehead, or right hand, or the name, or the number of his name. For the mark, name, and number of his name doth include all false worshipers, or idolaters whatsoever. So that this plague which is poured out by the third angel

angel upon the rivers and fountains of waters, it is upon all those people's souls aforesaid. So that no motion of peace could arise in their souls, not to eternity; this being one of the last vials of God's wrath, which he will pour out upon this wicked, unbelieving, persecuting, idolatrous world. Turning the waters of their souls to blood; that is, all their peace shall be turned to fear, horror, and torment for ever and ever. So much for the fourth verse, and the third vial.

CHAP. XLVIII.

IN verse 5. *And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.* Verse 6. *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*

This angel of the waters, is the same angel that poured out his vial upon the waters aforesaid; and the angel giveth thanks unto Christ, the only God, because he hath judged thus. That is, because he hath poured out the vial of his wrath upon all persecuting devils, and worshipers of devils. For those that persecute, and those that worship idols, are all one, for they all help to shed the blood of saints and prophets; so that saints and prophets are forced to drink of the wine of the wrath of their fornication, in that they shed their blood; because they will not worship devils, as they do.

So in like manner God doth make them to drink of the wine of his wrath, in that he gives them blood to drink. That is, they have their own blood to drink, for they are worthy, and their own blood is nothing else but the wrath of God working in their souls, which turns all the motions of their minds into blood, so that they have nothing to drink, but the blood of their own souls. For as they drank the blood of saints and prophets, in that they shed their blood with delight, because they would not bow down to their worship. So now they having no more saints blood to drink, they must now drink their own blood, for they are worthy. For look what measure the seed of reason hath mete to the seed of faith, the same shall be meted to them again. For as they have drank the blood of saints, and the blood of the prophets, so God will give them their own blood to drink to eternity.

And this is righteous judgment in God, as the angel that came out from the altar doth say, as in verse 7, *&c.* Verse 8. *And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.* Verse 9. *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not to give him glory.*

This fourth angel poured out his vial upon the sun; I would have the reader to mind, that this vial that is poured out upon the sun, it hath relation to that plague the two angels that came to Lot, did pour out upon Sodom and Gomorrah. And

And as there was a total destruction of those two cities, and the inhabitants thereof, by the fire that came from the sun at the word of the Lord. So that these two angels that came to Lot, they may be said to pour out their vial upon the sun, in that they did cause the sun to burn up those two cities, with all the people, cattle, and every thing else in them. For the destruction of Sodom and Gomorrah by fire, it was only to signify that the destruction of the world at the end of time, shall be burnt up by fire, as Sodom and Gomorrah was.

And that the angel of the Lord by virtue of his commission, shall pour out his vial of God's wrath upon the sun; that is, the angel shall cause or command the sun to give forth its heat, that shall set the element on fire. So that all wicked, idolatrous men and women, shall be burnt with fire as Sodom was, for their wicked unnatural lusts. For God will punish idolaters, with the same punishment as the people of Sodom, who committed such things as are unnatural; for Sodom and Gomorrah being burnt with fire, it was an example only to shew what God will do at the end of time, unto this wicked unbelieving world, he will overthrow it, even as he did the cities of Sodom and Gomorrah.

And because the reader may see, that the vial of God's wrath was poured out upon the sun, to execute his wrath upon Sodom, in that the sun burnt up those two cities, and the people thereof, see Gen. xix. 23, 24, it is said, *The sun was risen upon the earth, when Lot entered into Zoar.* That is, the sun was the captain or head governor of that fire

and brimstone, that was rained down from heaven upon Sodom and Gomorrah. So that God's wrath was poured out upon the sun, that the sun might pour it out upon Sodom. For when the sun was risen upon the earth; that is, when the original or captain of all fire did arise on the earth, it commands brimstone and fire to rain down upon those two cities, even as a general of an army doth command his men to fall on upon his enemies; for the sun is appointed of God, to be the chief governor of the host of heaven; that is, the starry heavens, so that God commanding the sun to give forth its heat beyond its usual course, as he did to Hezekiah, to make the sun go ten degrees backwards; so that the sun is obedient to God's command, and if God doth give an angel a commission to command the sun to give forth its heat, and to burn, and consume a people, city, or nation, then it may be said, that the angel poured out his vial upon the sun.

Thus it was with Sodom and Gomorrah, the angel poured the vial of God's wrath upon the sun; and the sun poured it out upon the cities of Sodom and Gomorrah, in that it caused fire and brimstone to rain down upon them, until they were utterly consumed.

So in like manner will this angel pour out his vial upon the sun at the end of time; and the sun shall do by the wicked as aforesaid, as the sun did by Sodom and Gomorrah. For that was, as I said before, only to signify what will be done at the end of time. Yet John in his vision saw the thing done;

done; that is, according to his faith it is done, for faith admits of no time but what is present.

But this I would have the reader to mind, though there will be destruction by the fire of the sun at the end of the world, like unto that of Sodom and Gomorrah, as aforesaid, yet there is a spiritual meaning in these words also, which I shall unfold as followeth. This sun spoken of here, it doth signify, in the spiritual, the Son of God, *whose eyes are like a flame of fire, and his feet like unto fine brass. This is he that treadeth the wine press of the fierceness and wrath of Almighty God*, as in Revel. xix. 15.

Now as the vial of God's wrath was poured out upon the natural sun, in that the sun had power to burn up Sodom and Gomorrah, as aforesaid; so likewise the Son of Righteousness had the vial of God's wrath poured out upon him also, in that he treaded the fierceness of God's wrath, that is, his own wrath, as he was the Creator. So that he suffered death at the hands of his creatures, which death is called by the spirit the wine press of God's wrath. And this wrath being poured out upon the Son of Righteousness, he hath power given him to scorch men with fire. That is, he had power to scorch the consciences of wicked men, with the fire of hell. This power also doth he give to every true prophet, and apostle, and minister, whom he doth chuse.

And as the death of Christ is called the fierce wrath of God, so likewise it may be called a fire; for the wrath of God may be called a fire, though executed in several other ways. So that this death of the Son, it being charged upon the consciences

of

of all wicked, persecuting, idolatrous men and women, by the apostles, prophets, and ministers chosen by them, it doth scorch their consciences with the fear of eternal death, which is the fire of hell, as in verse 9. *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues.*

So that every true messenger of Christ hath power to scorch the consciences of men, and to kindle the fire of hell in all persecuting spirits, and false worshipers, who worship false Gods. And this fire, and heat was very much poured out by the apostles and those ministers, ordained by them in the primitive times, so called. For none know what those persecuting beasts, and false worshipers who received the beast's mark, did suffer, nor how their consciences were scorced with the fire of hell, even whilst they were in this world, which was but a taste of what shall be hereafter. But this taste it made them blaspheme against him that had power over these plagues. For the mind of man is so desperately wicked, that if he could destroy that God that hath power over these plagues, even as they did those his messengers, and the saints that believed them. But the saints may see, that there is a secret spiritual power in every true messenger of God, to scorch the souls of persecuting, and despising men and women, with the heat of hell fire; this I know to be true by experience. as well as by faith. For the doctrine of the true God, and his true worship, it doth torment the souls of the seed of the serpent inwardly, as the heat of the sun doth outwardly

wardly to a man's body; and men are more subject to blaspheme for the torment within, than they are for torments without, because the one is but for a time, but the other is for eternity.

So that the spiritual scorching with great heat, is that John chiefly intends in this chapter, in relation to the torment of mind that was upon those beasts that persecuted the saints, and all those that received his mark as aforesaid, in the time of the apostles commission, and with relation to the end of the world. Thus, in some measure, I have given the literal and spiritual meaning of the fourth angel, pouring out his vial upon the sun, and of verses 8 and 9.

CHAP. XLIX.

VERSE 10. *And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.*

This fifth vial it hath a two-fold meaning; that is a literal and spiritual meaning. The literal meaning is in relation to the vial, or plague that Moses poured out upon Egypt, as you may see Exod. x. 22. *And Moses stretched forth his hand towards heaven, and there was a thick darkness in all the land of Egypt three days.* And in verse 23. *They saw not one another, neither rose any from his place for three days,* &c.

Here the reader may see, that this vial was poured out in the natural, upon Egypt, and upon the seat of the king of Egypt, Pharoah being king. Therefore

fore called the beast; and the seat of the beast signifies the power and authority that Pharoah had over all the land of Egypt. And this vial being poured out upon the seat of the beast, it signifies upon all those that were under his government; that is, that were of his own people, so that there was thick darkness in the king's palace, and upon his servants, no place free, as there was upon the inhabitants of Egypt, so that darkness was all over the land of Egypt, no place free. For if any place had been free from darkness in the land of Egypt, then I say the vial had not been poured out upon the seat of the beast. So that this vial Moses poured out of thick darkness, it was upon the seat of the beast; that is, upon king Pharoah, in whom the power and authority of Egypt did stand.

So that when darkness was poured out upon the king, in whom the light of all the laws of Egypt did shine forth upon the people, if the seat in whom the law is placed be darkned, then the people which must obey, must needs be darkned also.

For where a king or head magistrate hath power given him either from God, or from man, to make laws for people to obey, that power and authority is called by the spirit, the seat of the beast. And when God doth pour out the vial of his wrath upon this authority, then I say the vial may be said to be poured out upon the seat of the beast; so that the reader may see what is meant by the seat of the beast.

Now I have opened a little what is the literal or natural meaning of the fifth angel pouring out his vial

vial or plague upon Egypt, and what the plague was, and what the seat of the beast is, I shall now also give you to understand the spiritual meaning of these things aforesaid. Observe, there were many Pharoahs that were kings of Egypt in those four hundred years that Israel was in bondage in Egypt; yet all these king Pharoahs are included in that one king Pharoah unto whom Moses was sent. So that all the kings of Egypt are counted by the spirit but one king Pharoah. And all those plagues which Moses poured out upon Egypt, it was upon this king Pharoah, even until God had utterly consumed him; as he did in the Red-sea: these things were fulfilled in the history, and in the natural, at the beginning of Moses's commission. And that beast Pharoah, king of Egypt, his actions of oppression to the Israelites, they were upon the temporal state of Israel. And so the vials and plagues that were poured out upon him, they were temporal plagues also. And there was a temporal darkness for three days all over Egypt; which darkness was but a shadow or type of that spiritual darkness upon the mind of man now, and the eternal darkness at the end of the world.

CHAP. L.

NOW I would have the reader to observe, that this beast here spoken of by John, it was that beast that did rise out of the sea, having seven heads, as in chap. xiii. 1, to whom the dragon gave his power, seat, and authority: this was the first

beast that persecuted the saints after the apostles commission came to be published upon the earth; that is, this was the first beast that made war with the saints about worship; and so the same spirit, power, and authority that was in this beast, it did run through the loins of all other beasts that succeeded him all the time of the ten persecutions. And the same spirit hath, and doth run in the line of all wicked, persecuting idolaters, kings and head magistrates, they are called by the spirit but one beast.

And look what beast, or beasts, are alive at the end of the world, they shall be all counted but one beast, and shall all be overthrown with one overthrow, even as Pharoah king of Egypt was; for though there were many Pharoahs kings of Egypt, as aforesaid, yet in the destruction of that one king Pharoah, all wicked Pharoahs are destroyed in him.

So likewise Herod that did seek to kill Christ when he was born, in that he slew all the male children in Bethlehem, who were two years old or under. I declare this Herod was that dragon John speaks of in divers places in the book of the Revelation, who gave his power, seat, and authority unto this beast. And so successively the spirit of the dragon, it runs through the line of all wicked beasts to the world's end, even as the spirit of the dragon did run through the lines of many Herods, since Cain's birth; yet this Herod that persecuted Christ, as soon as he was born, is called by the spirit in John, that great red dragon. And his spirit of persecution it was given to all those wicked

beasts

beasts that did succeed immediately after him, and that shall succeed to the end of the world.

For this is to be minded by the reader, that the Herod that would have killed Christ, he died before this beast had any power; but Herod the dragon's spirit remained in other Herods, as that Herod that beheaded John Baptist, who was eaten up with lice. So that there were more Herods than one, yet the same spirit of Cain the devil, was in them all. So that they may be called by the spirit, but one Herod, dragon, or devil, they being all guided by one evil spirit, even the spirit of murdering Cain the first man-devil, or the devil become flesh.

So that this spirit of Cain who ruled in all those Pharoahs and Herods before God was manifest in the flesh, is that dragon-devil who gave his power, seat, and authority unto the beast. That is, the spirit of the dragon did persecute, oppress, and kill before Christ came upon a natural account, for fear of losing his kingdom, as Pharoah king of Egypt did. And Herod the dragon he slew the young children, for fear Christ should take his kingdom out of his hands. So that most of their cruel murders they acted, were upon a temporal account.

But the cruelties that were acted by those beasts, were upon a spiritual account; I call it a spiritual account, because the persecuting and putting to death of the saints, it was for worshiping of Christ, according to the doctrine of the apostles, who set up a worship contrary to that which was set up by those

those beasts; for there was a liberty granted of God unto the worship of the law of Moses, for the Jews to fight with the sword of steel, and to destroy those kings or beasts that did molest them. But the worship of the gospel did not teach men so to do, but altogether to the contrary.

So that the sufferings of the saints under the gospel, and ever since, it is upon a spiritual account; for whoever doth suffer merely for his faith, or his religion, or his worship, he may be said to suffer upon a spiritual account. And those beasts that do persecute upon that account, they persecute upon a spiritual account; even as this beast did, spoken of by John, for this beast did persecute the saints in the time of the gospel, for worshiping of Christ, and not worshiping his image, as Pharoah did to the people of Israel in the temporal. And look what plagues were poured out upon Pharoah, and all the land of Egypt in the temporal; so likewise will spiritual plagues be poured out upon the beasts, and upon all that worship him, or his image.

And as there was a natural darkness in all the land of Egypt, upon the king, as upon the people, so likewise this spiritual darknesss is poured out upon the seat of the beast. That is, there is a darkness poured out upon the minds of all evil kings and head magistrates, who undertake to set up forms of worship, as idols and images, for the people to worship. And there being a darkness poured out upon the mind of the beast, so that he doth worship false Gods: and not only so, but this vial of darkness is poured out upon the minds of all those

those people who worship false gods. That is, there is a spiritual darkness upon the mind and spirit of the beast, and all that worship a false god. I say a spiritual darkness is poured out upon them all, even whilst they are here in this world ; even as that natural darkness was poured out upon Pharoah, and all the land of the Egyptians.

I say there is as gross a thick darkness poured out upon the spirits of the greatest part of men and women at this day, concerning the true knowledge of God and the true worship that God requireth, as there was upon Egypt. And this spiritual darkness of the mind, it is but a preparation or fore-runner of that eternal darkness, which will as certainly be when time shall be no more, as the darkness of the mind is at present in all the seed of the serpent who worship false gods.

But as there was light in all the places of the children of Israel's dwellings, as you may see Exod. x. 23, which dwellings of theirs it was in the land of Goshen where the children of Israel were, as in Exod. ix. 26. Now this land of Goshen it signifies the light of grace, or spiritual and heavenly light in the minds of the seed of faith ; and the children of Israel signify the true saints, or true worhipers of God in spirit and truth. So that evey true believer in the true God, he may be said to dwell in the land of Goshen in his own mind ; in which land there is the light of faith whereby they may see the way to that eternal light of glory, where no sad or melancholly thought shall arise to darken the light of peace, joy, and everlasting glory. So on the contrary, the

the land of Egypt it signifies that hell and darkness of the mind.

So that all those who know not the true God, nor his true worship, they are in that spiritual darkness in their minds, as the Egyptians were who gnawed their tongues for pain. Even so will it be with all those wicked beasts who have, and do set up images, and idols of gold, wood, and stone, or any false worship whatsoever, contrary to Moses, the apostles, and the two witnesses of the spirit. I say, all those that worship contrary to these three commissions, they are in that spiritual Egyptian darkness in their minds, whilst they are here in this world; and this darkness in their spirits, it will lead them to that eternal dark night, when as no light shall appear for ever. That is, no motion of peace, or hope of deliverance shall arise in their minds for ever and ever.

And then shall this beast, and all that received his mark, name, or number of his name, gnaw their tongues for pain to eternity. For this vial or plague is poured out upon the seat of the beast; then of necessity it will follow, that all that worship according to his command, will have the vial of darkness poured out upon them also. So much for the interpretation of the fifth vial, and of the tenth verse.

CHAP. LI.

I Shall pass by the eleventh, and come to the twelfth verse. *And the sixth angel poured out his vial*

vial upon the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the East might be prepared.

This great river Euphrates was in the land of Canaan, where those four angels were bound, as I shewed before. And as those four angels were loosed at the sounding of the trumpet of the sixth angel, so at the pouring out of the sixth vial this great river Euphrates must be dryed up.

Now this great river Euphrates, it signifies all the rivers and fountains of waters in the whole world, in the natural. That is to say, at the end of the world God will pour out his vial of wrath upon all rivers and fountains of waters, so that they shall be dryed up, so that the thirst of man and beast shall not be quenched, this will God do in the natural.

Also God will pour out his vial of wrath upon the spiritual estate of man, even upon the great spiritual river Euphrates; that is, upon all the souls and consciences of wicked, idolatrous, persecuting men and women all the world over. That is, the waters of their souls shall be dryed up, so that no motion of peace shall arise, or spring from their souls, to quench the thirst of sin then, no more than there did to Dives the rich man, who being in hell, wanted one drop of cold water to cool his tongue. But the river of his soul that did run with motions of peace in his natural life, it was now dryed up, so that no drop of cold water could be had. That is, not one motion of peace, or hope could arise in his spirit, it being dryed up by the wrath of God, being poured out upon the river of his soul.

So

So that the souls or spirits of all wicked, persecuting, idolatrous people all the world over, may be called in the spiritual the great river Euphrates, and the vial of God's wrath being poured out upon the spirits of those people aforesaid, it doth dry up all the waters of their souls; that is, all their peace, so that no hope of eternal happiness can arise in them; for all hope is dryed up, so that there is no motion of peace can arise in their souls, to quench the fire of hell in them, for all the waters are dryed up in their souls, and this is that great spiritual river Euphrates, spoken of by John, whose waters thereof are dryed up; for the peace of the mind of man, is called in scriptures, water, as Christ saith, *He that believes in me, out of his belly shall flow rivers of living water;* so likewise Christ said to the woman of Samaria, *if thou hadst asked me, I would have given thee water of life, and it should be in thee a well springing up unto eternal life.*

So that there are spiritual waters that do spring out of the soul of man, as there are natural waters that do spring out of the earth, or out of the rocks. And these spiritual waters do satisfy the spirit of man in its kind, as the natural waters do in its kind. And as there is a spiritual water that doth proceed from the seed of faith, so likewise there is a spiritual water that doth proceed from the seed of reason in man. And this water that doth proceed, or arise from the seed of reason, it doth give great satisfaction to the mind of man.

Now these spiritual waters that do arise from the seed of reason, are called by the spirit, the great river

river Euphrates; and this is that river Euphrates that the sixth angel poured out his vial upon, and dryed up all the waters, as aforesaid; not but that the natural river Euphrates, which signifies all the rivers in the world, will be dryed up also; only this book of the Revelation of John, it hath generally a two-fold meaning; that is to say, a spiritual meaning, and a temporal meaning. So that both the great river Euphrates in the temporal, and the great river Euphrates in the spiritual, the waters of them both will be dryed up at the end of time, which thing will be unexpressibly sad to all those who have no water of life in their souls to drink.

It is said by the spirit of *John, that this great river Euphrates was dryed up, that the way of the kings of the East might be prepared.* Now what these kings of the East are, is very necessary to know. These kings of the East, I declare they are all good kings, further I declare that Christ the king of heaven, is said to come out of the East, as you may read, Matth. ii. 2, 3, *where the wise men from the East came to Jerusalem, saying, where is he that is born king of the Jews, for we have seen his star in the East, and are come to worship him?*

So that this Jesus the king of the Jews, he is called the king of the East, because his star in the East directed the wise men to find him out that they might worship him. Now this is to be minded by the reader, that prophets, apostles, and saints, they are called by the spirit kings, and priests unto God, as the scripture saith; so that all prophets, apostles, and true believers may be called kings. And seeing the

King of Kings came out of the East, these all following him in the same steps of faith and patience, they are called by the spirit, kings of the East. So that Christ, his prophets, apostles, and saints, are those kings of the East, who have the aforesaid waters dryed up, that the way for these kings of the East might be prepared. That is, there are no natural rivers upon earth, that shall hinder or keep from being dryed up, neither temporal nor spiritual.

For the vial of God's wrath, it will dry up all the rivers of waters upon earth natural, and all rivers of waters spiritual, when Christ shall come in the clouds of heaven with all his saints, the kings of the East, to put an end to this bloody, persecuting, unbelieving world; and to dry up all the waters of peace in men's souls. And the kings of the East, by their faith and patience, shall walk upon the waters of wicked, persecuting men's souls, as upon dry ground. That is, the kings of the East shall rejoice in the eternal destruction of their enemies, even as their enemies did over them, when they persecuted and put them to death; so that the way, that is, the hearts of the saints enemies, may be as a way for the kings of the East to tread and trample upon all that joy, and peace, and comfort, that the dragon beast, and false prophet had, when they persecuted the saints; which saints are the kings of the East, and that faith and patience the saints had, it prepared themselves to suffer with chearfulness the persecution, and death itself. So that the waters of the great river Euphrates, even the waters of their persecutors souls were dryed up, that the kings of

the

the East, that is, the saints might be prepared to fight that good fight of faith, as the saints did in the time of the ten persecutions. So much for the interpretation of the twelfth verse.

CHAP. LII.

VERSE 13. *And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

These three unclean spirits like frogs, they are said to come out of the mouths of three several persons, to wit, the dragon, beast, and false prophet; yet these three proceed all from one spirit, even the spirit of the fallen angel, or as I may say, the spirit of Cain that dragon-devil, who was the first murderer. And the spirit of Cain remaining in the seed, it bringeth forth many dragon-devils like himself. So that all dragon-devils make up but one dragon, and so all wicked beasts make up but one wicked beast; so all false prophets, and false priests, or false speakers, they make up but one false prophet.

Now they are called three unclean spirits, like frogs, in regard of the three-fold operations and workings of them; for they proceeded from that one spirit of reason, the devil; only this one spirit of reason it doth work three several ways, and by three several persons, yet all three of them were like frogs; they were all alike for wicked idolatry, and persecution of the saints, and to deceive the people; for they are the spirits of devils, working miracles,

which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty, as in verse 14, of this chapter.

So that these three spirits like frogs, that came out of the dragon's mouth, and out of the mouth of the beast, and out of the mouth of false prophet, they were to go forth to all the kings of the earth, and not only so, but to all great men in the whole world, to invite them to persecute, and to fight against the saints with a sword of steel, and with other cruel deaths; when as the saints had no other weapons of war, but those that were spiritual, to wit, the sword of the spirit, the shield of faith, the helmet of salvation; these and such like weapons of war the saints do fight withal.

But the dragon, beast, and false prophet, they by their council, power, and authority, did invite all the kings of the earth, and of the whole world to fight against the Lord Jesus, and the remnant of the seed of faith, who are the saints, with persecution and death as aforesaid, with carnal weapons, and inventions of cruel deaths, as the scriptures, and history doth make mention of.

But the Revelation of John gave him to see, that the last battle that will be fought between God Almighty, and the dragon, beast, and false prophet, it will be at the end of the world; that is, Jesus Christ he is God Almighty, he, and his saints, and angels, shall fight with the dragon, beast, and false prophet, and with all the kings of the whole world; and he, and his saints shall give them an utter overthrow; that is, an eternal overthrow, so that

that the dragon, beast, and false prophet, with all the adherents unto them, shall be destroyed with a second death, which shall burn as a lake of fire, for ever and ever.

CHAP. LIII.

IT will be necessary to open something more of the *dragon, beast, and false prophet, and of those three unclean spirits like frogs that came out of their mouths.*

The reader may remember that I shewed before, that there were many dragons since Cain, yet all counted by the spirit but one dragon; and so of the beast, and false prophet, are all included into one. Now this dragon spoken of, he is meant the same great red dragon spoken of in Revel. xii. who persecuted the woman, namely, Herod; though there were many dragons after him, yet it is called all but one dragon, they being all partakers of the same spirit, and acted in the same persecution of the saints,

So likewise that beast that did arise out of the sea, with seven heads, and ten horns, as in chap. xiii. 1, is that beast spoken of here by the spirit, though there were divers other beasts after him, yet they acting by the same spirit of persecution of the saints, they are all called by the spirit but one beast.

So likewise the false prophet is meant that government of worship that was established upon the chief or high priests of the nations, so that there was a spiritual government of worship which did belong to

to those images and idols that were set up by the power and authority of the beast; as all forms of worships, let them be true or false, there must be some particular head; as Aaron was high priest of the worship of the law, and Christ the head of the gospel worship; yet there were many more high priests besides Aaron; yet all called but Aaron the high priest.

Even so it was with the false prophet, the same spirit of idolatry and persecution for conscience sake, for not submiting to worship the beast and his image, it did run through the spirits of all the false priests, as it did in him that was the chief, who was set up by the power of the beast at the first.

So that though there were many priests that succeeded him, and many that did officiate the priests office besides, yet they being all of one and the same spirit, they are called by the spirit in John but one false prophet. For priests are called by the spirit many times prophets, as Baal had four hundred false prophets did belong to him; that is, they were four hundred false priests.

Now this I would have the reader to mind, that these three spirits like frogs that came out of the dragon's mouth, and the beast's mouth, and the false prophet's mouth, I would not have the reader to think that these three spirits like frogs, did cease in the time of the ten persecutions, neither would I have him to think that there is no dragon, nor beast, nor false prophet now, though there was then. Although I confess the main drift of John's Revelation had relation chiefly to those wonderful strange actions

actions that were acted by the dragon, beast, and false prophet, unto the saints, in the time of that commission of the gospel. But this is for certain, that the spirit of the dragon, and the spirit of the beast, and the spirit of the false prophet, remains in its seed to this day, and will do to the end of the world. So that the spirit of the dragon, beast, and false prophet, these three unclean spirits, do send forth their spirits like frogs, to the kings of the earth, to encourage them all to fight against truth, and against true worship, and to make the saints to submit to their idolatrous worship; for as I said before, all forms of worship that are set up by men who have no commission from God, are all false worships; and whoever is the chief minister in that worship so set up, he may be said to be a false prophet. And by this rule, all opinions in religion, and forms of religion, or worship, that are set up in the world at this day by several sorts of people, they are all false, because the ministers are false; and so they may be called but one false prophet, even from the first Pope to the last Quaker, their ministry being all false, even one as well as the other.

CHAP. LIV.

AGAIN, I shall give the reader a little distinction of the several operations of these three spirits, and yet they all join together to fight against God Almighty; and yet cozen and cheat one another, and cheat the people of the world also. So that very few in the whole world do escape being deceived

ceived by one, or more of these three unclean spirits like frogs that come out of the dragon, beast, and false prophet's mouths.

First, the unclean spirit of the dragon it seeketh after natural wisdom, as natural philosophy, astrology, magick, and so becomes a physician, or a docter of physic to cure diseases.

The wisdom of the dragon it doth pry into the knowledge of the stars, and the influence of them, as the magicians of Egypt did that they may be counted wise men.

Likewise this spirit of the dragon it doth pry into the nature of herbs, plants, with the spirits of all vegetables, and all things of curious arts, so that the spirit of the dragon comes to be wiser in things of nature, than all other men.

So that all other men that are not skill'd in this wisdom of nature, they are subverted and deceived by this spirit, and do honour him as a god, thinking that God hath given him more wisdom in this kind, than to all other men. So that this knowledge of natural philosophy, astrology, and phytic, makes men become honourable in the sight of all people. Also it makes the people to part with their silver freely; also it cloathes the physician in rich velvet, to that people may know what he is by his vesture.

All this honour, and much more than I can relate, doth the spirit of the dragon procure by that unclean spirit that cometh out of his mouth, for all those wise magicians, astrologers, natural philosophers, doctors of physic, are those frogs that came out of the dragon's mouth; for these afore-mentioned

tioned they are a great multitude, and do swarm as the frogs in a warm day, and do deceive multitudes both of their heatlh, and of their silver, under pretence of doing them good. This is the proper work and operation of the spirit or wisdom of reason, that cometh out of the dragon's mouth.

CHAP. LV.

SECONDLY, *The unclean spirit that cometh out of the beast's mouth*, it is those pesrons that study the laws of the land. In as much as the beast is the head of the law, it is he that doth authorize men to be expounders and interpreters of the law, he doth authorize some to be judges, some councellors, some attorneys, with many other titles that lawyers have.

So that this unclean spirit that cometh out of the beast's mouth, it is the multitude of lawyers that are authorized by him ; and these lawyers they may be said to come out of his mouth, because without his power and authority they can do nothing. That is, they cannot cheat and deceive the people as they do ; so that the lawyers who practice cases of law, they are so numerous that they can hardly be numbered. Also they are cloathed with fine scarlet, with deceiving the people ; yet the lawyers are but the sproutings forth of the unclean spirit that cometh out of the beast's mouth. And it is the proper work of the spirit of the beast to cloathe these lawyers in scarlet even as the spirit of the dragon did the doctors of physic, cloathe them in velvet ; yet not-

withstanding they are in their natures no other but frogs, sent forth by these two spirits aforesaid, to deceive them that dwell upon the earth.

CHAP. LVI.

THIRDLY, *The other unclean spirit it came out of the mouth of the false prophet.*

This false prophet signifies the chief and head governor of spiritual worship, as the Pope, or any head minister, of any religion whatsoever, but more especially of that head minister, or head priest that is upheld by the beast, or the civil power. For there is a spiritual power invested upon the false prophet by the beast, or civil power, so that none shall exercise or officiate the office of a minister, but such as the false prophet shall send forth. So that those men this false prophet, or chief priest doth send forth to preach, these are sent forth from that unclean spirit that cometh out of the false prophet's mouth. For the false prophet hath full power to ordain and send forth men to preach, to deceive the people in a way of false worship, as the dragon had to the physician; and as the beast had to the lawyer.

And as the doctor of physic by his deceit came to be cloathed in velvet, and the lawyer by his deceit came to be cloathed in scarlet; so likewise the preachers ordained by the false prophet, they came by their deceit to be cloathed in sheeps cloathing, made of the finest wool, with garments down to the heel.

So

So that the outward garb and cloathing of these three, they do carry such a glory, honour, and majesty among the people in outward appearance, that the people do believe or think there is more honour and glory within, whereby they are mightily deceived in their expections. For these three sorts of men aforementioned, are counted by the spirit of revelation in John, no other but three sorts of frogs ; and those three spirits that sent them out, they were but three unclean spirits.

And the work those frogs aforesaid are to do, it is to go forth to deceive the people of the earth ; for where is there a man hardly to be found, not fourteen years ago upon the earth, but they were deceived either by the physician, lawyer, or priest ; nay, they deceive one another ; for the priest is deceived by the doctor of physic ; and the doctor of physic he is deceived by the priest ; for the priest deceives his soul, in that the doctor thinks he can preach such saving doctrine that may save his soul ; but alas, he is altogether deceived, for the priest doth not know what will become of his own soul after death, much less of another's. So likewise the doctor of physic he deceives the priest, making him believe and think that he will give him such a portion of physic, as shall restore him to life and health, when as many times it doth cause the want of health, and life both ; so that he deceives the priest both of his health, and money also, just as the priest did him in the matter of his salvation.

And as for the lawyer, he cheats the doctor and the priest both, for they are both forced to make use

of him, and they do the like by him ; for the lawyer he must have the priest for his minister to save his soul, and the doctor to be his physician ; so that they get pretty even one with another ; but all people besides that deal with them, are sure to be deceived, and to lose by them.

These three sorts of men are esteemed by the world, the most honourable men of all, but by the spirit of faith, they are branded for the worst of all men, in that they are called frogs ; for experience doth shew that these three sorts of men do overflow the earth, like croaking frogs in the water, on a hot sun-shiny day ; so that hardly a man can escape being persecuted, or deceived or cheated by them.

These are those that are sent forth by those three unclean spirits, which are called the spirits of devils, which go forth to the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty. That is, these three sorts of men shall incite and invite all ignorant kings of the earth, or head magistrates, and all ignorant people to persecute, and kill the innocent saints, who cannot fight with any other weapons, but faith and patience; and such spiritual weapons as these, must destroy all the great army of the whole world, when they are gathered together, because this battle will be the last battle that will be fought between the seed of faith, and the seed of reason ; therefore called the great day of God Almighty ; and the place where this great battle must be fought, where they were gathered together, it is called in the Hebrew tongue *Armageddon*. That signifies

signifies the whole world, or that great city mystery Babylon, the mother of harlots, who hath made all nations drink of the cup of the wine of the wrath of her fornications. When that city is destroyed, the whole world will be destroyed also.

But I shall have occasion to speak more of that in the seventeenth chapter; so that the reader may see a little more clear what is meant by those three unclean spirits like frogs, what they are, and from whom they did proceed. Also I have interpreted what followed upon the pouring out of the vial of the sixth angel, with many other things which may satisfy the reader's spirit, if understood. So I shall pass by a verse or two, there being nothing of any great concernment in them, and shall go on to verse 17.

CHAP. LVII.

AND *the seventh angel poured his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done.*

This seventh angel he poured out his vial into the air. Now this is to be minded, that the vials of God's wrath they are poured out upon the earth, and upon the sea, and upon the sun, and upon the seat of the beast, *&c.* and now last of all upon the air, so that the wrath of God is poured out upon every thing, and place, that doth yield comfort and refreshment unto the heart of man. And air being the greatest refreshment of life of any thing else, especially when life is like to die; this experience doth shew the truth of it. Also air is the last refuge that life hath to fly unto, for

for many people will in sickness call for air, because for want of it they die ; for air, is the life of nature, and when life is weak, and not strong enough, to take in air into it, then it doth die, for so long as life can receive air into it, it doth live. So that this seventh and last vial of God's wrath, it is poured out upon the air ; because the air is the last, and greatest refreshment unto a natural life, and not only so, but it is the conclusion of life the want of it. So that the last vial of God's wrath, it is poured out into the air, only to signify the anihilation of all natural life, which he created at the begining of this world.

So now at the latter end of this world, his vial of wrath being poured out upon, or into the air, it will destroy that natural life of man and beast, and all other creatures that have life. Therefore it is that great voice out of the temple of heaven from the throne, saying, It is done ; signifying that the vial of God's wrath being poured into the air, is the conclusion and end of all God's plagues, upon natural life in this world. For though God had destroyed the life of many thousands and millions, more than can be numbered by those six vials poured out before, as that of the earth, and of the sea, and of the sun, and of the seat of the beast, as aforesaid ; I say, they are not to be numbered, the multitude these vials did destroy. Yet this vial poured out into the air, it destroyeth more than all the rest, it being the last, and the utter anihilation of all natural life, and the end of the world ; therefore it is said by the voice out of the temple in heaven, It is done ; that is, all the vials of

of God's wrath are poured forth upon this wicked, unbelieving, idolatrous world; neither shall there be any more vials of wrath, or plagues poured out upon men any more to eternity.

For that voice *John heard out of the temple in heaven from the throne, it was from no other but from God himself, saying, It is done.* And immediately upon that voice, *there were other voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great* as you may see verse 18.

These 18, 19, 20, 21, verses have all of them relation to the end of the world, which thing will be done in the pouring out of the vial of the seventh angel; which seventh angel is now pouring out his vial of wrath upon the men of this world. For as the seventh and last anti-angel, namely the Quakers ministry, doth sound, and hath sounded near upon twenty years, so likewise the seventh vial hath been poured out these twenty years also: and it will last pouring out to the end of time, even as the seventh anti-angel's ministry will last to the end of the world, as aforesaid. And, as I said before, much like unto those plagues that Moses brought upon Egypt, God will bring upon the earth, upon the sea, upon the sun, and upon the air, at the end of the world.

And as there was a great hail in Egypt, so that the Egyptians blasphemed God, because of the plague of the hail; even so will it be in the end of the world, when those great voices of the four and twenty elders, the four beasts, the holy angels, and saints

saints shall utter their voice in Allelujahs unto God their King and Redeemer, it will be as the voice of thunders, and lightnings, and will cause a mighty great hail, every stone the weight of a talent. That is, God will rain down fire and brimstone upon the earth, and sea, sun, and air, so that none of these four, which are the life of all creatures, shall yield refreshment to the mind of man, but it shall rain stones of fire mingled with brimstone, which cannot be dissolved. So that men shall blaspheme God eternally, because of the hail, it being exceeding great. It must needs be exceeding great, because it is eternal, it being the last plague, or last vial of God's wrath, it being the end of all time, there being now nothing but eternal misery to remain. For there will fall upon every wicked man's soul, whose name is not written in the book of life, such an hail stone of fire and brimstone, that shall weigh a talent. That is, it shall weigh so heavy upon his heart, that it shall press his soul down into the second death, which is eternal. So much for the interpretation of the chief matters in the sixteenth chapter of John's Revelation.

CHAP. LVIII.

IN the sixteenth chapter of John's Revelation, it doth prophesy of the seven last plagues that God will pour out upon this wicked, unbelieving, idolatrous world ; much like unto those plagues Moses poured out upon Egypt, at the begining of his commission. So likewise will God pour out the vials of his

his wrath upon the earth, at the end of the world; which will be at the end of the commission of the spirit. Now what these seven vials are, I have opend in chap. xvi.

Now this seventeenth chapter it doth contain a prophesy of the downfall of the spiritual Babylon, or mystery Babylon. It is compared by the spirit in John, to a woman arrayed in scarlet, to an adulterous woman, to a whore, to a great city. Now this is to be minded by the reader, that there are two Babylons spoken of in scripture, two sorts of whores, two sorts of fornication, two sorts of cities, two sorts of vials of God's wrath, to be poured out upon the earth. That is, there is a temporal Babylon, and a spiritual Babylon, or Babylon in the history, and Babylon in the mystery; or a natural fornication of the flesh with woman, and a spiritual fornication in the soul and mind of man with idols. And so the one is called a whore, or an adulterous woman in the temporal, and the other is called a whore in the spiritual. So that there are two sorts of whores, and two sorts of fornications; likewise there are two sorts of cities; that is, a temporal city, and a spiritual city.

The temporal city is that which the resaon of man hath built for its own glory, of wood and stone, gilded with silver and gold; the spiritual city is that which God hath built, which is the body of man. Therefore it is said in scripture, *Your Bodies are the temple of the Holy Ghost*; so likewise the believing Jews and Gentiles, they are called by the spirit the holy city, so that there is a spiritual holy city, and

there is a spiritual unholy city: that is, there are true worshipers of God, and false worshipers of God; a mystery Babylon, a mystery of God's temporal plagues, and spiritual plagues.

To sum up all the meaning of John's Revelation, is this, that all the true believers, both Jews and Gentiles, that do worship God according to the tenor of that commission they are under, whether it be the worship of the law of Moses, or the worship of the gospel of Jesus, set up by his apostles, or the worship of the spirit, set up by the witnesses of the spirit, these three being all commissionated of God, so that whoever doth truly believe in these three commissions in their time, and place, when they were in being upon the earth, I say they are all counted by the spirit but one city, or one woman, as Revel. xii. 1, *A woman cloathed with the sun*, &c.

So on the contrary, all false worship that is set up by non-commissionated men, who do resemble or imitate the true worship set up by true commissionated men, I say, those men having no commission from God so to do, their worship is meer idolatry, and all those people who join in that worship so set up, they are all idolatrous people; and so counted by the spirit in John that great city Babylon, in opposition to the holy city of God, as aforesaid.

So that this is to be minded by the reader, that there are but two cities; that is to say, the city of saints, and the great city of devils. That is, all true worshipers are called the holy city, and all false worshipers are called by the spirit, the great city Babylon,

Babylon, as aforesaid. So likewise they are all called but one woman, or one whore.

So that you that have any true light in your understandings, you may see that all the messengers of idolatry, and all idolatrous people, they are called by the spirit but one whore, or one fornication. So that look what worship hath been set up by a non-commissionated man at the first, in that they did imitate Moses in his worship, and so afterwards did imitate the apostles worship, without a commission from God.

I say, that the first broachers, or imitators of Moses, and the apostles worship, with all the adherents thereunto, and the multitudes of people that are deceived by them, who were the first broachers of this idolatrous worship set up by non-commissionated men, I say they are all counted by the spirit but a whore, in that they and all people who do join in worship with them, they do commit fornication in their spirits with idols. So that whoever doth worship false gods, by the instigation of the false prophet, or false priest; he doth commit fornication or whoredom with idols. So that this is to be minded, that all opinions in worship that people are in, who have not a true commission from God to be a minister, or preacher, he and they do all commit fornication with idols; for every opinion in religion that doth not worship the true God, they do commit fornication with idols; neither can they do otherwise, because their teachers are false; like priests, like people.

Also this is to be observed by the reader, that the

revelation of the spirit, it hath only relation to those people that do profess and confess the scriptures. So that John's Revelation hath relation to all those that confess the law of Moses, and the prophets, and the gospel of Jesus, and the apostles, and not relating to the heathen, who never heard of the scriptures. So that all those false worshipers under the law of Moses, and all those false worshipers under the gospel of Jesus, they are called by the spirit that great city Babylon, or mystery Babylon, or a scarlet whore.

It is called mystery Babylon, in relation to the mystery of God, as aforesaid. Likewise it may be called mystery Babylon, in relation to that Babel that men would have built, that should have reached up to heaven after Noah's flood, in respect of the confusion there was in the building of it, so that it all came to utter confusion and destruction. So likewise there is such a confusion in all false worship and worshipers, that at the last that Babylon they have built with idols, thinking to reach in that superstitious way up to heaven, but they shall be confused in their understandings, and in the true knowledge and worship of the true God; so that they shall be utterly destroyed, both them and their Babel, that is their worship, with an eternal destruction. But this is to be minded, that the first mention of this temporal Babel, Gen. xi. 4. where the sons of Noah said, *Go to, let us build us a city, and a tower, whose top may reach unto heaven.* And in verse 7. God consumed this tower by confounding their language.

So likewise the first rise of this mystery Babylon, it

it was amongst the Jews. That is, when the Jews would worship other gods, besides that God which Moses did declare unto them, even the God of Abraham, Isaac, and Jacob, to wit, the God of Israel; yet nevertheless those Jews who were the seed of the serpent, they would have other gods, as the Amorites and the heathen had, to go before them.

Therefore they would have a calf to be their God to worship, as Exod. chap. xxxii. 1. This calf was the first false god the people of the Jews did worship; though they murmured against God, and Moses many times before, yet they never fell to worship idols, as gods, before. So that this was the first beginning of the setting up, or the building of a false worship, in opposition to that worship that Moses set up, which was but a little before. So that as soon as ever God did set up his worship by the hand of Moses, that the people might come to know the true God.

I say the spirit of reason, which is the devil in man, he doth set up his worship in like manner to worship gods of his own imagination, even the works of his own hands, even a calf; for this calf doth signify all idols, or false worship whatsoever. For though the idols of men are many, and their forms of worship many, yet they all being false, not worshiping the true God, they do but worship a calf instead of God.

And as these Jews who made this calf for a God, were the first that began to build up a Babel of false worship, this spirit of idolatry did run through the line of the seed of the serpent, until it got great power; for after Moses and Joshua were gone, the seed

seed of the serpent grew in great power, and did punish those thatwould not bow down to Baal. For Baal signifies all false worship, or all false gods; so that when the serpent's seed got power to set up his worship, as Moses had power to set up the worship of God; and as Moses did plague and punish those serpents for making that calf and worshiping it, or any other idols, in that many of them were destroyed by death, so hath the false worshipers served the prophets, and saints ever since, that would not bow down to thir false worship; witness Jeroboam the son of Nebat, who made Israel to sin; and Ahab, Manasses, with divers other wicked kings, and rulers, and head magistrates in the time of the law, who persecuted the prophets, and put them to death, for telling them of their forsaking of the worship of the law of Moses, and worshiping of idols.

And the same spirit of reason, the devil, it continued in that nation of the Jews until Christ came, according to that prophesy of Jacob, *the scepter shall not depart from Judah until Shiloh come.* So that there was a scepter of government that did remain upon the people of the Jews though they had no Jews kings a long time before. So that a matter of forty years after Christ's death, in the destruction of Jerusalem, the scepter did depart from Judah. That is, from that nation of the Jews so that they are ever since a scattered people in many parts of the earth. So that the scepter, that is, the government is departed from them indeed, and the same spirit of persecution, and idolatry it doth run along in the seed of reason, the devil, in the Gentiles.

So

So that the Gentile kings and head magistrates have been given mightily to idolatry, imitating the worship of the gospel. And have persecuted and put to death many saints, for not bowing down to that worship set up by these Gentile kings, or head magistrates ever since the destruction of Jerusalem, even to this day.

So that this is to be minded by the reader, that this mystery Babylon, or great city, or whore, who hath commited fornication with the kings of the earth. The meaning of the spirit is this, that all kings and head magistrates in the time of the law, and in the time of the gospel, who profess the scriptures even to the end of the world, that have, or shall set up a false worship, or idols, by their power, and cause the people to do the same, they may be said to commit fornication with idols. So that whoever doth worship false gods, let it be in what form or manner it will, it is all counted by the spirit but spiritual fornication or whoredom.

So that all false worshipers, or all that do worship idols, or false gods, from the greatest to the least, from the beginning of Moses's commision, to the beginning of the apostles commission, and to the end of them; and not only so, but to the end of the world, even to the end of the commission of the spirit, even the seven churches of Europe. For all spiritual idolatrous worship is in them also, though they differ in several forms of worship one from another. Namely the Papist, Episcopacy, Presbyterian, Independent, Baptist, Ranter, and Quaker; and other sects and opinions are involved in these seven, and every one of

of these seven are idolatrous, because none of them know the true God, therefore cannot worship him aright.

So that by consequence it will follow, that they all commit fornication with idols; for whoever worships a false god, he committeth spiritual fornication, which I am sure they all do.

For neither the ministry of them, nor the people, do know the true God, nor the right devil, for if they did, then would they know what worship doth belong unto the true God now in these latter days. So that all the false worshippers from the beginning of Moses, to the end of the world, they make up but one great city Babylon, or one woman, or one scarlet whore, who hath made all nations drink of the wine of her fornication.

That is, this spirit of reason in kings and head magistrates hath made all nations to worship idols and images for God; so that they have become drunk with spiritual fornication, that the people have thirsted after the blood of the saints, as well as those in authority. So that they are all become one city Babylon, which will be destroyed at the end of the world. This is that great mystery Babylon, that great city that John did prophesy the downfall of in the sixteenth chapter.

And in the seventeenth chapter he saw by faith the total downfall of this spiritual mystery Babylon, *that great city the mother of harlots;* that is, of spiritual idolatry, which is spiritual whoredom. So that there were many more harlots than one, yet they are all counted by the spirit, but one whore, or harlot;

harlot; for that great city Babylon doth consist of nothing else but spiritual harlots. So that the reader may see what is meant by this spiritual Babylon, and this great city, and what is meant by the woman, the great whore, and what is meant by her fornication; so that the reader may the better understand the interpretation of the chapter that followeth.

CHAP. LIX.

IN chap. xvii. 1, there was one of the seven angels which had the seven vials, and talked with John by way of vision and revelation, saying unto him, *Come hither, and I will shew unto thee the judgment of the great whore that sitteth upon many waters.*

Here it is clear that John did see by way of vision and revelation, the downfall or judgment of this great spiritual whore, which I have shewed what is meant by it before. And as for her sitting upon many waters, the many waters where the whore sitteth, it signifies multitudes of people, nations, and tongues, as you may see verse 15. That is, the spirit of reason in the whore, as aforesaid, should have such a spiritual power over the spirits of whole nations, and tongues, and multitudes of people, that she should cause them all to commit fornication with idols, or else they should be persecuted or suffer death. So that whosoever would not commit fornication with her, or at her command, they should drink of the wine of the wrath of of her fornication. That is, she would persecute

and put them to death, for death is the wine of her wrath; for the blood of the saints is that wine of her wrath, which is put into her golden cup that is in her hand, and she doth not only drink the blood of the saints that is in the golden cup herself, but she doth make the kings of the earth to drink it also.

For in verse 2. *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk of the wine of her fornication.* That is, the kings of the earth have committed fornication with her, in that they have been persuaded by her, and joined with her to worship idols. For except the kings of the earth, who are the temporal power, do join with her spiritual power, she could do nothing. So that the kings of the earth committing fornication with her, that is, to worship idols with her; so they came to commit fornication with her; that is, the kings and head magistrates do uphold that spiritual power the whore hath, and do help to make the people to drink of the wine of her fornication; so that the inhabitants of the earth have been made drunk with the wine of her fornication. That is, the inhabitants of the earth, what with command from the spiritual power of the whore, and what with command from the temporal power of the kings of the earth, the inhabitants of the earth are forced to commit fornication with idols also; so that they are made to drink the wine of fornication with her; that is, look what comfort or satisfaction can be found in worshiping of idols, they shall drink it with her. But the wrath of her fornication, none shall drink that but the saints, because they

they will not commit fornication with her; that is to say, not worship idols at her command.

Verse 3. *So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns.* As for the wilderness, I shall say nothing as to that, because I have opened what it is in the interpretation of the eleventh of the Revelation. But this woman who doth sit upon a scarlet coloured beast, the woman is the same, as I said before, that great city Babylon. And the scarlet coloured beast, it doth signify all kings and head magistrates, who have submitted unto the false suggestions of learned men, who have pretended to be prophets, and priests, and ministers of God, without a commission from God; and so by the advice of these false prophets, priests, and ministers, kings, and head magistrates have set up images or forms of worship, and have made laws for all people to obey in point of worship, as well as in point of civil or temporal affairs. Also they have made these persons aforesaid to have the charge to see the people worship according to that law; and have given them a spiritual power to punish all those that will not worship accordingly.

This hath been the practice of all kings and head magistrates, I mean all evil kings and head magistrates, ever since the first idolatrous practices were used under Moses's commission; and so a successive idolatrous power did follow, even amongst the professors of the God of Israel; and it was practised by many wicked kings and head magistrates, and

false priests, and false prophets, which did cause many true prophets, and righteous men to be persecuted and put to death, for not givining way to their false worship.

And so since the apostles commission, the same thing hath been acted by kings and priests, and so it will be to the end of the world. So that all evil kings and evil head magistrates, are counted by the spirit, but one scarlet coloured beast for the spiritual whore, the woman, to sit upon. She may be said to sit upon the beast, because she sits upon his power, for kings in all ages have been subject to the spiritual power, though it hath been never so false ; for we see by experience that all those that go upon a spiritual account, if he be but a minister of the gospel, so called, yet he sits upon the magistrate. For where is there a magistrate in a parish as a deputy, or such like, but the minister sits upon him ? So that one can do nothing as to matter of worship without the other. So that the idolatrous woman, who is the chief, may well be said to sit upon a scarlet coloured beast, which beast signifies all kings and head magistrates, who give themselves up to be guided in matter of worship by non-commissionated men, who pretend a spiritual power, to be prophets, priests, or ministers of the gospel, or of the law, without a commision from God.

But this beast here spoken of by John, it doth chiefly relate to those beasts that did succeed after the destruction of Jerusalem, which was a matter of four years after Christ's death, in relation to those

ten

ten persecutions, which did last a matter of three hundred years. So that all those beasts that persecuted the saints in that time they are called by the spirit *a scarlet coloured beast.* He may be called a scarlet coloured beast, in regard he had assisted the woman with his temporal power, to persecute and shed the blood of saints; so that the sins of his soul, they were as red as scarlet with the blood of the saints, and in this sense he is called a scarlet coloured beast, and not only so, but full of names of blasphemy, having seven heads, and ten horns.

The meaning is this, so many heads, so many names of blasphemy; that is, there were seven kings that came out of his loins, as I shewed before and all these seven head, or beasts, they persecuted and shed the blood of saints, and blasphemed God that had power over plagues. So that they all blasphemed God, and shed the blood of the saints, for not worshiping their images; and in this regard he may be called a scarlet coloured beast, full of names of blasphemy; for their souls were all made red as scarlet with the blood of saints, and they all blasphemed alike, and the woman sate upon them all alike, so that they are all called by the spirit, but one scarlet coloured beast.

CHAP. LX.

VERSE 4. *And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones and pearls, having a golden cup in her*

her hand, full of abominations and filthiness of her fornication.

This woman is the same afore-mentioned, and as for her being arrayed in purple, and scarlet colour; the purple signifies the civil outside appearance, and rich array. That is, she was arrayed with such outside language and gestures, and ornaments concerning the worshiping of Idols, that it was a garment of purple unto her, which made the kings and people all to bow down to her, and glad they were that they might drink of that golden cup in her hand, which cup was full of abomination.

And as for the scarlet colour she was decked with, that is within her; that is, her soul was made as red as scarlet, with the blood of the saints, as the beast aforesaid.

And as for the precious stones and pearls she was decked with, that signifies that good esteem the beast and the people had of her superstitious worship, thinking in themselves that she was precious in the eyes of the Lord, or as a pearl, or jewel in the sight of God, and that she did God good service to kill his saints, that would not bow down and worship so holy a service as was required by her.

And as for the golden cup in her hand, the cup signifies the form and manner of worship, which she doth prescribe to the beast, and the people, to false gods; and that which this golden cup in her hand is full with, it is the superstitious idolatrous worship, that the beast and people must drink of; that is, they must do as she hath prescribed in matter of worship, and

and so they come to drink out of the golden cup in her hand, and so they take a full draught of her spiritual abominations and filthiness of her fornications with idols, and in the blood of the saints,

Verse 5. *And upon her head was a name written, mystery Babylon the great, the mother of harlots, and abominations of the earth.* There need not to be any interpretation upon this verse, for I have shewed what is meant by Babylon before, and what is meant by the mother of harlots; so that I shall pass by this verse 5. and proceed to verse 6.

Verse 6. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great admiration.* Here John saw in his vision the woman drunken with the blood of the saints, and martyrs of Jesus. That is, mystery Babylon, or city Babylon, which is compared to a woman, that is, all persecuting spirits in point of worship are compared to a woman; for they have all drank the blood of saints and martyrs, so that John did see in his vision, that they were all drunken with the blood of saints, even as men are drunken with wine. So that John did wonder with great admiration, to see that God should have so much patience, as to stay so long before he did pour out his judgments upon this woman, who had made herself drunken with the blood of the saints, and martyrs of Jesus.

But in verse 7. *The angel said unto John, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.* As if he should say,

say, when thou seest the judgment of the woman, and of the beast that I will bring upon them, thou wilt then marvel no more at their being drunken with the blood of the saints, and martyrs of Jesus.

CHAP. LXI.

IN verse 8, the angel doth explain unto John's understanding, what the beast is that doth carry the woman, as he did the woman in the seventh verse; but the explanation of the angel, it is as dark to the reason of man, as the vision itself; for who can understand what is meant by these words, verse 8. *The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell upon the earth shall wonder, whose names are not written in the book of life, from the foundation of the world, when they behold the beast, that was, and is not, and yet is.*

Yet by the revelation of the spirit of faith, I shall open the meaning of John's words. The reader may remember that I gave a touch of it in the interpretation of the thirteenth chapter, where I have shewed the difference between the dragon's seven heads, and ten horns, and the beast's seven heads, and ten horns. The meaning is this, the dragon's seven heads did signify seven kings besides himself. And the beast that the dragon did give his seat, power, and authority unto, who had seven heads, and ten horns, I declare his own head was one of the seven, and the first head of the seven, that did exercise the power of the dragon. So that this dragon

dragon Herod that persecuted the woman, he is that beast that was, and is not. That is, he was alive in his own person, when he would have slain Christ with the young children, but seeing he was prevented in that, and could not devour the young child Jesus, he persecuted the woman, and the remnant of her seed. That is, all true believers in that child Jesus, they were the remnant of her seed; but the earth helped the woman, and swallowed up the flood. That is, the young children that were slain by the dragon's command, are called by the spirit, the earth, and their deaths did swallow up the flood of persecution, that came out of the dragon's mouth.

And this is the beast that was, and is not; that is, he is dead, and the other beast that had seven heads, and ten horns, he is that scarlet coloured beast that the woman doth sit upon. That is, all the seven heads that this beast had, his own being one, they did exercise the power of the dragon in persecuting the saints, which was the remnant of the seed of the woman, whom the dragon did persecute. Now this is to be minded by the reader, that the spirit of the dragon, it did remain in the seed of reason, that was in those seven heads, or seven beasts, though the dragon which is the eighth, was dead, as to his outward appearance. Neither did that visible body of the dragon appear any more, but that spirit of his seed, it was in his son's seed; so that the same spirit of the dragon it did run through the seed of reason, through the line of those seven beasts, and did cause them to persecute, and shed the blood of the saints as he did, and would have done. This was

chiefly with relation to those ten persecutions in the time of the apostles commission.

And as for the beast that was, and is not, and shall ascend out of the bottomless pit, and go into perdition. The meaning is this, that the same spirit of reason, that was in the dragon, who was that beast that was, and is not.

I say the same spirit of persecution shall ascend out of the bottomless pit of the imagination of reason; that is, in the other beast that succeeded the dragon; for all wicked beasts were, and are guided by one spirit, even the spirit of the devil, which devil is no other but the spirit of reason in man; and the imagination that floweth from this spirit of reason, it is that bottomless pit; so that this beast that did ascend out of the bottomless pit, it was no other but the spirit of reason that did ascend out of the hearts of those seven beasts aforesaid; which caused them to exercise the power of the dragon, in persecuting and shedding the blood of the saints, and so at the end of the world they go into perdition. For this is to be minded, that when a wicked man doth go into perdition, he doth never return again, because it is an eternal perdition.

This is to be minded also, that the bottomless pit is one thing, and perdition is another; for almost all men are in the bottomless pit of their own imaginations, only those that know truth; yet men's spirits of reason may ascend out of the bottomless pit of their vain imaginations, and come to know truth, but after the spirit of a man goeth into perdition, there is no possibility ever to ascend out of that, because it is eternal.

Again

Again it is said, *And they that dwell on the earth shall wonder, whose names were not written in the book of life, from the foundation of the world, when they behold the beast that was, and is not, and yet is.* That is, the ignorant and idolatrous people on the earth shall wonder, when they behold the spirit of the dragon acting itself forth in idolatry and persecution, for not worshiping his image, as the dragon did; so that it did seem to ignorant people to be the same beast, and that the dragon-beast was risen again, which made them to wonder to behold that beast that was, and is not, and yet is; when as it was no other but the dragon's spirit, in the seed which acted itself forth in the person of another beast, much like unto the dragon, or beast that was not.

So that those ignorant people that dwell on the earth, they look upon spirits going out of the body, and assuming other bodies; but there is no such thing. But most people on the earth then, and at this day, do believe such things, which doth cause their vain imaginations to wonder, taking one thing for another. But the elect seed, whose names are written in the book of life, from the foundation of the world, these I say never do wonder at any such thing; for they know that spirits cannot slip out of the bodies, and assume other bodies, but that spirit must die with the body. Only there is a spirit remaineth in the seed, that is in another, that may act cruelties like his, or worse, but not in the same person; so was it with this beast, that was, and is not, and yet is, and so forth.

CHAP. LXII.

VERSE 9. *And here is the mind which hath wisdom, the seven heads are seven mountains, on which the woman sitteth.*

This verse is a beginning of the interpretation of John's vision, and of the beast, and of the woman, and so the interpretation goeth to the end of the chapter. For this must be minded, that John saw these things by vision and revelation, when he was in the isle of Patmos, a banished man, before these things were acted upon this earth, which maketh his writings the more hard to understand, and much more hard to interpret. So that it must needs be true wisdom to know the mind of the spirit in these mystical sayings of his. Yet the revelation of faith hath understood, and given the interpretation of most of the chief things of concernment in the book of John's Revelation.

These seven heads are called by the spirit seven mountains, on which the woman sitteth. These seven mountains are those seven beasts spoken of before, though called here seven mountains. And as for the woman, I have shewed what is meant by it before, to wit, all spiritual power in relation to the worshiping of false gods, it being set up by non-commissionated men, and all false worshipers they are called by the spirit a woman, or the great city Babylon.

So that those chief men who have set up forms of worship without a commission from God, they are called

called the woman that sitteth on seven mountains. She may be said to sit upon them, because her spiritual, idolatrous power is above their temporal power. For, as I said before, the temporal magistrate is commonly subject to the priest, especially in matters of religion, so that in this regard the woman may be said to sit upon seven mountains; for she had power over all these seven beasts, to cause them to commit spiritual fornication, and spiritual whoredom with her in worshiping of false gods, and in shedding the blood of saints.

Verse 10. *And there are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space.* The meaning is this, that John saw in his vision, that five of these seven persecuting beasts were fallen. And he, that one, is in present being in the time of the apostles commission, and that was the sixth.

And the other that was not yet come, he was to come after the commission of the apostles was extirpated out of the world, and when he is come he shall continue a short space. That is, he shall not continue to the end of the world, for no man knoweth what the spirit doth mean by a short space? but the spirit of the beast that was, and is not, and he shall continue to the end of the world, as in verse 11, *and the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* The meaning is this, that the spirit of the dragon Herod, the beast who is the eighth, though of the seven wicked beasts, because they all acted by his wicked spirit of reason, the devil,

So

So that the spirit of the dragon, it shall run through the loins of all persecuting kings and head magistrates, even to the end of the world. Hath not the spirit of persecution run through the loins of many Papist kings, by the power of the Popes spiritual fornication, since the worship of the gospel was set up by him all over Europe?

Hath not the spirit of spiritual fornication to worship false gods, run through the loins of the Papists, Protestant, presbytery, Independent, Baptist, Ranter and Quaker, all over Europe, or as we call it Christendom?

So that this spiritual fornication all opinions do commit with idols, or in worshiping of false gods. So that they all make up but one woman, or one whore, who commiteth spiritual fornication, or one great city Babylon. So likewise there hath many Papist kings, since the Pope had this spiritual power, that have been guilty of shedding the blood of martyrs, more than can well be numbered. Neither can all protestant kings be excused in this point, nor Presbytery, neither would the other four be excusable, if they were in power.

So that the spirit of the dragon it doth, and hath run through the loins of all these beasts that have been since the Roman Catholic religion was set up. So that all the persecution that hath been for conscience sake, all the blood that hath been shed for religion sake, it hath been acted from the spirit of the whore aforesaid, in the priests, and from the spirit of the dragon in the head magistrate, who are called beasts. And this spirit hath reigned, and doth

doth reign in the head magistrate ever since the Roman Catholic religion was set up, as aforesaid, and shall continue to the end of the world; they all being counted by the spirit but one beast, because they are all guided by one spirit of persecution and bloodshed, for religion sake. So that I declare, that this is the beast that was, and is not, even he is the eighth, and is of the seventh; that is his spirit runs through the seed of the seventh, and so it doth run through the bodies of these that are the eighth.

So that this spirit of the dragon, which is reason, the devil, who hath persecuted, and shed the blood of saints and martyrs of Jesus, for not worshiping false gods, that they may all go into perdition together, that is into eternal damnation.

CHAP. LXIII.

VERSE 12. *And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.*

These ten kings were inferior to the beast, and were under his dominions; for the beast was as it were an emperor, who had many kings under him. And these ten kings lived in kingdoms, but were not so established as that they could keep them against the beast's will, yet nevertheless if they would be obedient unto the beast and execute his will, he would give them power as kings one hour with himself, that was until they had extirpated the name of Jesus out of the world. And that power they received of the beast, it was to persecute and kill

kill the saints; for these ten kings were those ten horns upon the beast, that had seven heads. That is, these ten kings should receive power from the beast, to execute those ten persecutions upon the saints. Yet I would not have the reader to think that there were but ten kings, and no more, for ten kings did not last three hundred years. But if there were ten score kings, the spirit doth call them but ten, signifying those ten persecutions in the primitive times. For the beast had seven heads and ten horns, and these ten kings were those ten horns, and they received their power to persecute, and shed the blood of saints and martyrs of Jesus, from the seven heads, which is called a beast. So that the one hour that these ten kings received power from the beast, it was all the time of the ten persecutions, for they were the ten horns, as aforesaid. This you may see in verse 13. *These have one mind, and shall give their power and strength unto the beast.* That is, seeing the beast had given them power as kings, to shed the blood of saints, they likewise proffer unto the beast their power and strength to serve him in what they can. And the service these ten kings must do the beast, it is to shed the blood of the saints; as you may see in verse 14.

Verse 14. *These shall make war with the Lamb, and the lamb shall overcome them, for he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful.* These ten kings aforesaid, are to make war with the Lamb, that is, they make war with the saints, and shed their blood. For these ten kings do execute the will of the beast,

in

in making war with the saints, for in making war with the saints, they may be said to make war with the Lamb.

And as the faith and patience of the saints did bear their cruel torments, to the terrifying of the souls of their persecutors, even whilst in this life; so that the sufferings of the saints with patience and chearfulness, for they have no other weapons of war but the weapon of spirit; that is to say, *a breast-plate of righteousness, the shield of faith, the helmet of salvation, the sword of the spirit*, these are the Lamb's weapons of war, and he doth furnish his saints with them, so that they shall be able to overcome all their enemies, who fight with spear, and shield, or with sword of steel, or gun; these are the devil's weapons of war, and he fighteth with the saints, with these and such-like weapons, and so kills the body, and hath no more to do. That is, he puts to death this natural life, which is called but killing the body, and hath no more to do. But the weapons of war the saints do use, they being spiritual, they kill the persecutors soul, and yet shed no blood. For as carnal weapons do kill the natural life of man, and shed his blood; so likewise those spiritual weapons afore-mentioned, do kill that spiritual life in the persecutors, with an eternal or second death, and yet shed no blood; and in this manner shall the Lamb overcome these ten kings, which ten kings do include all persecuting spirits whatsoever. For the Lamb being King of Kings, and Lord of Lords, he hath chosen his saints, and they are faithful to fight under his banner, for he hath called them for

that purpose. And the Lamb being their king and captain, the saints shall certainly overcome their persecutors, and in this sense the Lamb shall overcome them.

CHAP. LXIV.

VERSE 15. *And he saith unto me, the waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.*

I have opened this verse before, so that I need not speak any thing more of it here, but I shall pass by this, and go to verse 16.

Verse 16. *And the ten horns thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

These ten horns are those ten kings aforesaid, they received power before from the beast to persecute the saints, and to make war with the Lamb; and now they receive power from God to hate the whore, and to fight against her spiritual power, as you may see in verse 17. *For God hath put it into their hearts, to fulfil his will.* Yet I would have the reader to mind, that these ten horns, or ten kings, do imply all wicked kings who are subordinate, or under the beast. For all wicked beasts are included in this one beast, and all idolatrous spiritual power is included in this one whore, or city Babylon. So that God will put it into the hearts of wicked kings, to put down the spiritual power of idolatry.

So that the Fifth-monarchy-men are mightily mistaken, thinking in themselves that those kings, or

or great persons that shall pull down the Pope's spiritual power, or any other spiritual power, that hath near affinity with the Popish worship, I say they are much mistaken. For God will put it into the hearts of wicked, reprobate men, to do his will; they shall hate the whore, and make her desolate and naked; that is, they shall smite her flesh with a sword of steel, and burn her with fire; that is, they shall utterly destroy her.

For burning with fire signifies utter destruction; and eating her flesh, it signifies the being well pleased in their minds, so that their minds doth feed upon the destruction of her; and in this sense they may be said to eat her flesh. Only this I do confess, that the Pope is that whore that must be made desolate; for the same spirit of fornication concerning spiritual matters, or worshiping of idols, is in the Pope and others, as there was in other whores, who profess the same spiritual power as the Pope doth. For one spirit of idolatry hath run through the line of them all in all ages, and the Pope succeeding after the ten persecutions, he is called by the spirit a whore, and the last whore.

And doth not she by her spiritual power sit upon many waters? which waters do signify multitudes of people, nations, and tongues; doth not she by her spiritual power and temporal both, sit almost upon all Europe? Doth not she sit upon almost all the beasts, that is, the kings of Europe? So that when this whore is made desolate, the world will be at an end. Only this I would have the Fifth-monarchy-men to mind, that they must be

wicked, reprobate men that do make her desolate; for all that fight with carnal weapons, that is a sword and gun, they are wicked, though God doth put it into their hearts to do his will, for one wicked man shall destroy another with carnal weapons.

For these ten horns which signify all wicked kings, when they have made the whore desolate, they shall give their kingdoms unto the beast, until the words of God shall be fulfilled. That is, these conquerors over the whore, shall give their kingdoms unto the beast, who gave them commission and power at the first, to persecute and kill the saints. So that they take no notice that God did put it into their hearts to do his will upon the whore, but they attribute all the power and glory of it to the beast, looking more upon his commission and authority that he gave them, to destroy the saints, and by the same authority they think they do make the whore desolate, not minding God's putting it into their hearts; therefore it is they give their kingdom unto the beast, until the words of God shall be fulfilled. That is, they shall give their kingdoms unto the beast, until the end of the world; when God shall make a final end; that is, an eternal destruction of the beast, and of the whore, and of these ten horns, that gave their kingdoms unto the beast, then will the words of God be fulfilled.

CHAP. LXV.

VERSE 18, and the last verse of this chapter. *And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.*

I have

I have spoken of these things in this verse, in divers places before, so that I need not say any more of it; only this I would have the reader to mind, that all this seventeenth chapter, the things contained in it, it was shewed unto John by way of vision. And what judgment should befal in the end, to all those that were concerned in those matters of spiritual and temporal power here upon this earth, this was shewed him in a vision from the first verse to the ninth verse; and from the ninth verse to the end of the chapter, it is an interpretation to John's understanding of the things he saw in his vision.

And though John did understand the interpretation thereof, few or none else since that time that could interpret John's vision, or understand them either. Nay, none but he that hath a commission from God can do it, so that there is great need of the interpretation of these mystical sayings in this chapter, and in the whole book of the Revelation of John, unto the seed of faith.

But by the seed of reason, wise, and learned men, perhaps it will be counted but as dreams, and fancies of my own brain, though they themselves do not know how to interpret one verse in the whole book truly. But I shall let them pass, and advise the seed of faith, especially those that understand the doctrine of the true God, and the right devil, to mind the interpretation of this chapter, and all the rest, and they will see how one thing depends upon another; so that great satisfaction may be found, as to their eternal salvation.

CHAP.

CHAP. LXVI.

CHAP. xviii. it doth contain a prophesy of the utter downfal and destruction of the spiritual Babylon, who hath shed the blood of prophets, apostles, and saints, for worshiping the true God, and not worshiping her idols; even as the temporal Babylon was utterly destroyed, for her cruelties to Judah and Jerusalem, as you may see Isaiah xlvii. 6, and Jer. xxv. 12. So that there was a perpetual destruction upon the temporal city Babylon, when the seventy years were expired, for their cruelties to the Jews,

So likewise when the time appointed of God is expired, there will be a perpetual downfal and destruction of this city, spiritual Babylon, for her cruelties to prophets, apostles, and saints, about worship.

In verse 1, of this chapter, *John saw another angel come down from heaven, having great power, so that the earth was lighted with his glory.* And in verse 2. *His message was to cry mightily with a strong voice, saying, Babylon the great is fallen, is fallen.* She may well be called Babylon the great, because this Babylon is a spiritual Babylon, and of a longer standing than the other Babylon; for this spiritual Babylon hath had a being ever since Moses and Joshua were taken out of this world, ever since false worship hath been set up by man, and learned men have had power given them from the civil magistrate, to set up forms of worship. So that it is become the greatest

city

city in the world, and will remain to the end of time before it be utterly destroyed.

Neither was there found in the destruction of the temporal Babylon, any blood of prophets, apostles, or martyrs of Jesus, as there will in this spiritual Babylon; for though the temporal Babylon was cruel, it was upon a temporal account; neither was their cruelty to last but a matter of threescore and ten years; but the cruelties of this spiritual Babylon, it hath been upon a spiritual account. And these cruelties have been acted by her these many thousand years; so that all the blood that hath been shed upon a spiritual account, from the creation to the end of time, may be brought upon this great city spiritual Babylon, because she is become an habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird.

It may well be said she is a habitation of devils, for none but devils will execute her commands, and such people that are of the worst sort of devils, even unclean spirits, or like hateful birds. So that her power and authority, it is as a cage to shelter these devils, and unclean spirits, and hateful birds; for this is to be minded by the reader, that these devils are men, the unclean spirits are men, and the hateful birds are men, and those wicked men who are employed in the whore's service, to punish all those that will not worship her idols, or false worship. So that she is become a cage for all wicked spirited people to shroud themselves under, as may be seen in verse 3. *For all nations have drank of the wine of the wrath of her fornication, and the kings of the earth have*

have commited fornication with her. That is, by her spiritual power she hath sent forth these devils, unclean spirits, and hateful birds, with commission from her to all nations to drink the wine of the wrath of her fornication; that is, if the nations would not commit fornication with idols willingly; that is, worship according to her command; for her idolatrous worship, the pleasure she receives in it, is called the wine of her fornication. But if people will not obey to worship, as is required by these unclean spirits, and hateful birds, then they must drink of the wrath of her fornication, perhaps excommunication, or death itself.

For though she hath a golden cup in her hand, full of wine, yet if people will not drink with her freely and willingly, she will put poison, that is, her wrath into the wine, and make them drink whether they will or no. So that they must either drink her wine without wrath, or the wine of her fornication, and her wrath together.

Oh! how many millions of people have drank her wine alone, and many thousands have drank her wine and wrath together? And that which is more than this, the kings of the earth have committed fornication with her. That is, the kings of the earth have committed fornication with her, in that they have worshiped false gods, by the instigation of the whore, she making them believe that that is the way to save their souls. So that she hath deceived the kings of the earth, and all nations, either by their commiting fornication with her, or else by spiritual drinking the wine of the wrath of her fornication.

So

fornication. So that the kings of the earth are in a worse condition than the other, because they committed fornication with her; that is, they were accessary to the setting up of all false worship, and in the council with her. So that the nations that did drink the wine of the wrath of her fornication, they did but obey her command, and so committed fornication with idols from a law, and a command. But it was otherways with the kings of the earth; but however, she, and all those that have committed fornication with her, either by consulting with her, or by obeying her commands, when she is destroyed with an eternal destruction, so will all these that have committed fornication with her, be where she is to eternity.

CHAP. LXVII.

THEREFORE in verse 4. *John heard another voice from heaven, saying, Come out of her my people, that you be not partakers of her sins, and that you receive not of her plagues.*

How should God's people come out of her? The spirit doth not mean that they should come out of the world, for she doth deceive all nations, and her power is every where, where God's people do dwell. So that there is no going out from her power, except they go among the Heathen. But the meaning of the spirit is this, that God's people should come from their idolatrous worship and practice. So that you may not commit fornication with idols, that you may not be partakers with them of their sins, and

so you shall receive none of her plagues. For in verse 5. *Her sins have reached up to heaven, and God hath remembered her iniquities.* So that now she must be rewarded as she rewarded the saints, as in verse 6, *Reward her even as she rewarded you, and double unto her double, according to her works, in the cup which she hath filled, fill to her double.* That is, as she hath drank the blood of prophets, the blood of apostles, the blood of saints and martyrs of Jesus, now she must have her own blood to drink. And not only so, but her cup must be filled up double; that is, she shall drink the torments of her own soul eternally; as soon as one torment is suffered, the cup of her soul shall be filled up again with another torment; so that her cup shall be always full of torment for her to drink eternally. And thus will her cup be filled double and double again; for though God hath suffered his servants, the prophets, and apostles, and saints, to have their blood poured out and drank by this whore and the beast, the time will come that he will avenge their blood upon these two, and all their adherents, and give them their own blood double to drink. So that their cup shall be so full of the wine of God's wrath, that they shall be drinking of it to eternity.

As for verse 7, there is little matter of concernment, so I shall pass it by, and speak a little of verse 8, where it is said, *Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her.* This eighth verse doth determine a total and final destruction of the spiritual

spiritual whore, or city Babylon, and that her plagues shall come in one day death and mourning. That is the first death, which is a natural death, it shall enter into a second death, and cause much mourning, because it is a living death, and a dying life; else there would be no mourning in death; and as for the famine she shall suffer, the meaning is this; that there shall be such a famine, or want of peace in her soul in the second death, that no motion, or thought of peace, or deliverance, shall arise in her soul to give any hope, so that there will be a famine of peace indeed, for she will be utterly burnt with fire; it will be a fire indeed, for the fire of God's wrath will burn eternally, and never be quenched, besides the destruction of the glory of this world.

So that the reader may see, what will be the end of this spiritual mystery Babylon, with the beast and all false worshipers; which thing hath been prophesied of ever since Moses, he being the first commissionated prophet, and I being one of the last, God hath given me understanding to interpret the Revelation of John the Evangelist, even till I have found out a period of the destruction of that great city Babylon; which destruction and utter downfal is concluded by John's Revelation, in chap. xviii 8, so that I shall patiently wait the time when God will make it visibly appear; yet by faith I do know it will certainly be so, even as all prophets and apostles have done before me.

CHAP. LXVIII.

FROM verse 8, to verse 20, it is only a relation of the astonishment in the minds of men, who were merchants, and had trading at sea, who were made rich by trading with idolatrous people. For the kings of the earth, who have commited fornication with her, and lived deliciously with her, they shall bewail and lament her, when they see the smoke of her burning. They may well lament for her, for they have commited fornication with her, so that they shall suffer with her; for there will be but little time for them to see the smoke of her burning, before they are in it themselves. But the spirit doth speak what the heart of man would speak, in case there were time given men to see such a destruction, and he not in it himself.

So likewise it is said, *They standing afar off, for fear of her torment.* That standing afar off, is only to set forth what the mind of man doth use to do in the case of a temporal destruction, or if a temporal city were to be burnt up, men that are afraid will stand afar off for fear; there are the same thoughts in man, as to the end of the world, men would stand afar off, when that comes, if they could. So that the kings who commited fornication with her, and the merchants that were made rich by her, they did stand afar off in their minds, for fear of her torment; but they were quickly in it as well as she, and all that lamentation that was made rich by her, in respect of that riches and temporal costliness that they had by her, it was all in the mind

mind of man, and would have done so indeed had they had time. For if this great city was destroyed in one hour, there was little time to stand afar off to see her torment; but the spirit speaks forth what is in the nature and mind of man, and what he doth use to do in temporal things, and would do at that day, if they could. Therefore I shall pass by all their lamentation, *Alas, alas, this great city?* and come to verse 20.

CHAP. LXIX.

VERSE 20, *Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.*

Here the reader may see, that the holy apostles and prophets are encouraged to rejoice at the destruction of Babylon, before she is destroyed; for she is not destroyed yet, neither are the prophets and apostles as yet capable to rejoice over her destruction, for most of them are asleep in the dust of the earth. But it is a usual thing for the spirit to speak of things at a distance, as at present being, because God, that is truth, or the God of truth, cannot lie; but will give unto his servants, the prophets and apostles, the things he promised them.

And they by faith believed him, and did suffer persecution and the loss of their lives by this city Babylon, giving themselves up to their wicked wills, depending upon God to avenge their blood on her. So that they by faith did obtain the assurance in themselves that God would avenge their blood on her.

Again,

Again, the Revelation of John may bid them rejoice, because it is the nature of faith to rejoice, and not only so, but the holy apostles and prophets shall and will certainly rejoice that God hath avenged them on her. This is in like manner as the kings and merchants aforesaid, did stand afar off, and lament the downfal and destruction of this great city Babylon. The one is required to rejoice at her destruction, and the other is said to stand afar off, and doth lament her destruction; yet neither of them both do see it visible; but it is in the nature of one to rejoice eternally over her destruction, they being in eternal happiness; and it is in the nature of the other to lament eternally for her destruction, because their condition will be eternally sad with her; so that the spirit doth speak what things shall be, though not at the present time.

Likewise *the Heavens are bid to rejoice over her.* The reader is not to understand that the starry heaven or element is to rejoice over her; but the heaven doth imply those creatures that are in heaven, as the holy angels, who desired to pry into the mystery of salvation by Christ. So these holy angels are capable to rejoice with the apostles and prophets, over the destruction of this great city Babylon, *&c.*

CHAP. LXX.

VERSE 21. *And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*

Here-

Here the reader may see, that the lamentation of the kings and merchants, and the rejoicing of the heaven, and the holy apostles and prophets, are set before the downfal of this city Babylon; so that which must be first is last, and that which must be last first. This is that which puzzles all the wise men in reason, but the spirit of faith can trace the steps of God and find him out where ever he goeth. For the scriptures, the law, and the prophets, and the gospel have been the paths for God's spirit to walk in; but there hath been many turnings and windings in these two beaten paths. I may say beaten by the seed of reason; the seed of reason, non-commissionated men, have traveled through these two paths these many hundred years, but never could find out those narrow paths where God's spirits use to go.

Neither could they find him; for if they could have found him, they would have known him, and many other heavenly mysteries, which is of absolute necessity for man to know, but it is hid from their eyes, and revealed to mean and inferior men in the sight of the world; so that all commissionated prophets, and apostles, and true witnesses of the spirit, can trace the narrow paths where God goeth; nay, though God seem to hide himself, yet the spirit of revelation will find him out.

Did not the prophets find out the meaning of Moses, and so came to know the God of Israel? Did not the apostles find out the spirit of God in the prophet's writings? Hath not God given us, the witnesses of the spirit, to find out the meaning of the prophets, and of the apostles! and so we have found

found the true God in all those narrow paths he hath walked in by his spirit, in the law, and in the gospel.

Nay, and in this book of the Revelatation of John, God hath as it were hid himself more obscure than in most places of the Bible, yet the Revelation of faith hath found him out, as will be seen by the eye of faith in this treatise. But the reader may know that the latter part of this chapter, from verse 20 to the end, is only the spirits rehearsing of the destruction of this spiritual Babylon, and of the ransacking of that great city by the angels, who poured out the vials of God's wrath upon her, even as an army doth ransack a city when they are overcome by their enemies. As in verse 22, 23, 24. *And the voice of harpers, musicians, pipers and trumpeters shall be heard no more at all in her.* That is, all pleasant musick whatsoever shall be ransacked, and taken from her, so that no pleasure or delight shall be found.

Neither shall there be any craftsman, or millstone to grind any more in thee. That is, no man shall use any trade, or grind any corn any more in thee. *And the light of a candle shall shine no more in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee.* That is, all lights whatsoever shall be taken from her, and that joy of marrying, and giving in marriage, shall be taken away. These things afore-mentioned do include all the glory and comfort that can be had, or that men have had in this world.

The wrath of God hath ransacked this city of all, and in the ransacking of this city, there God doth find the blood of prophets, and of saints, and of all

that

that were slain upon the earth, as you may see in the last verse of this chapter. So that God will ransack this city Babylon, even as the king of Babylon did Jerusalem, as Jer. xxv. 10. So Jer. vii. 34. *Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, for the land shall be desolate,* &c. That destruction of Jerusalem was much like unto this, only that was but for a time, and that a short time too, but this is for eternity. So much for the interpretation of the chief things in the eighteenth chapter.

CHAP. LXXI.

IN chap. xviii. John's revelation and vision did treat only upon the utter downfal and destruction of the spiritual Babylon, and this nineteenth chapter doth set forth the joy, and glory, and triumph the saints and angels have in the destruction of this great city; for now doth begin their eternal glory, and not before; neither is the one, nor the other not as yet. But as John saw in the vision the downfal of the whore, so in his vision he saw the rejoicing of the saints and angels in heaven after her destruction, which things will be as certain, as if at present; therefore it is that John doth say he saw these things as if they were performed and done already; for it is a usual course of the spirit to speak of things to come, as if they were in present being, because the seed of faith can patiently stay God's

time for the accomplishment of his promise, and are contented only with the assurance of faith in themselves, that they shall rejoice in heaven, that God hath avenged their blood upon this wicked city Babylon, who killed the prophets, apostles, saints, and martyrs of Jesus,

Chap, xix. *And after these things I heard a great voice of much people in heaven, saying, Allelujah, salvation, and glory, and honour, and power, unto the Lord our God.* The meaning is this, after John had seen the utter overthrow of this great idolatrous city Babylon, immediately after he heard a great voice of much people in heaven; that is, he heard the voice of the twenty four elders, the four beasts, the prophets, and apostles, and the multitude of saints which cannot be numbered; and the holy angels, saying, or giving praise unto God in such like words as these *Allelujah, salvation, and glory, and honour, and power, unto the Lord our God.*

All these sounding forth their praise unto God together, must needs be a great voice indeed; only this is to be minded, that none but the revelation of the spirit could hear it in heaven, and yet be here upon earth. So that this great voice John heard in heaven, it was by those aforesaid, in praise unto God that he had avenged the blood of his servants at her hand, as you may see in verses 2, 3.

Again they said, *Allelujah, and her smoke rose up for ever and ever.* So that all this joy and glory John heard in heaven, it was even for this one thing, that God had judged thus, to give that whore who corrupted the earth with her spiritual fornication, a perpetual

perpetual torment, that the smoke of it might ascend for ever and ever.

And verse 4. *The four and twenty elders, and the four beasts fell down and worshiped God, that sate on the throne, saying, Amen Allelujah;* so that you may see that all are concern'd in this matter, to give praise unto God for this judgment upon her. These four beasts the reader may remember I have shewed what they are in this treatise, but for the four and twenty elders I have said little of them here, but I have spoken more largely of them in the Interpretation of the eleventh of the Revelation.

And in verse 5. *A voice came out of the throne, saying, praise our God all ye his servants, and ye that serve him both small and great.* His servants signify his prophets, and messengers whom God did send. Small and great doth signify all true believers, or saints, let them be ever so great in faith and knowledge, or ever so small, or weak in faith and knowledge; yet so it be true faith though but small, they are all required by that voice from the throne to praise God; and what must they praise God for? even for his judgment upon the whore. And not only so, but that God will reign now himself over you in eternal joy and glory, and reign over the wicked persecutors in eternal pain and shame, as you may see in verse 6.

CHAP. LXXII.

AND *I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of*

a mighty thundering, saying, Allelujah, for the Lord God omnipotent reigneth.

This voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, they are the same as I said before, to wit, the four and twenty elders, the four beasts, the prophets, and apostles, and the multitude of saints more than can be numbered, and the holy angels; these in their praises unto God was the voice of many waters, and the voice of thunderings. I say, these are they that do sing Allelujah to the Lord God omnipotent, who reigneth for ever and ever, in joy and glory with his saints, and for ever and ever over the reprobates in eternal torments, as aforesaid.

For these voices say in the seventh verse, *Let us be glad and rejoice, and give honour to him;* that is, to God, for the marriage of the Lamb is come, and his wife hath made herself ready. This marriage is an eternal marriage with God, and the elect seed, for all the elect seed are saints from the beginning of the world to the end of it, are called by the spirit but one virgin; and this Lamb the virgin's husband, is no other but God himself, as I have shewed before. So that at the end of time all the elect seed shall be married unto God, their King and Redeemer, not only in true righteousness and holiness, as they were in the state of grace here in this world; but they shall be married unto the Lamb, which is the only wise God blessed for evermore, to that eternal felicity, joy, and glory with him; so that his wife shall have a propriety in those

eternal

eternal joys, even as a virtuous woman hath here in her husband's estate.

For in verse 8. *And to her was granted, that she should be arrayed in fine linen, clean and white.* For the fine linen is the righteousness of saints; that is, the righteousness of faith; for faith purifies the heart, and saints being cloathed with this righteousness of faith, they become virgins. They are called virgins, in that they are not defiled in their souls with idols and false worship, which is called by the spirit fornication, or whoredom.

So that this bride, the Lamb's wife, being cloathed with the righteousness of faith, it is called by the spirit fine linen, clean and white, and this is the righteousness of saints, who is the bride to God, her husband; who putteth upon this white cloathing a garment of eternal glory, which will shine more bright than the sun. More might be said in this thing, but I suppose there is enough said to satisfy the seed of faith. And as for verses 9, 10. I shall pass them by, because I have spoken of them, and given the meaning of them in the Interpretation of the eleventh of the Revelation.

CHAP. LXXIII.

VERSE 11. *And I saw heaven opened, and behold a white horse, and he that sate upon him was called Faithful, and true, and in righteousness he doth judge, and make war.*

This white horse is the same white horse as I spake of before in chap. vi. of John's Revelation, and he that

that sate upon this white horse, is the same that sate upon that white horse, to wit, the righteousness of saints. And he that sate upon this white horse, was no other but Christ Jesus, the only wise God, as I have shewed before.

For this is to be minded by the reader, that though Christ hath a righteousness of his own, which may be a white horse for himself to sit upon, he being called faithful and true, and in righteousness he doth jndge.

Yet nevertheless the righteousness of saints is included all into one righteousness, so make up but one white horse for the only wise God to sit upon, and to make war; that is, he made war with death, hell, and the devil, as I said before, and overcame them, and so had many crowns upon his head, as you may see verse 12. These many crowns upon his head, they signify but two crowns; all other crowns of glory which he hath, they are included in these two; that is, he hath a crown of glory upon his head, as he is the creator of all things; that is, all creatures according to the instinct of nature, do shew forth honour and glory unto a divine being, who hath created all things for his own glory. So that there is an exceeding great crown of glory upon the head of Christ Jesus, as he is the Creator; and the other crown of glory upon his head, it is as he is the Redeemer. For redemption in all those that are concerned in it, is of more worth, and of higher esteem, than the work of creation is. So that this work of redemption it hath procured to himself a crown of glory of more weight, than the work of creation. So

that

that all crowns of glory he hath upon his head, they are all included in these two, and the white horse he doth sit upon, it is the righteousness of faith. For by this righteousness of faith he conquered death, hell, and devil; and by this faith he hath made war with these spiritual enemies, and by the same power of faith he will overcome, and destroy all temporal enemies with an eternal destruction, as John doth speak of, as if it were already done, as aforesaid.

Verse 12. *His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself.* As for his eyes being as it were a flame of fire, that is only to signify the exceeding glory, and brightness of his eyes. They are so piercing, that he can see through angels and men, so that no mortal man can look upon him, no more than the eyes of man are able to look upon the sun in its brightness; and as for the many crowns upon his head, I have spoken of that in the verse before. But it is said, *And he had a name written that no man knew but he himself.* The meaning is this, there was no man knew his name that was written upon him but he himself, until he did reveal it to some man. For who knew him by the name of Jehovah, God Almighty, until he revealed it to Moses? Also who knew his name was the word of God, as in verse 13, had he not revealed it unto John?

As it is said in the gospel of John, *In the begining was the word, and the word was with God, and the word was God.* So that his name must needs be the word of God; and how should any man know this but he himself,

himself, until he did reveal it unto some man; so that when the name of God was known to no man but to he himself, the thing was then a secret thing, but now it is revealed unto man, it doth belong unto us, and to our children; for seceret things belong unto God, and revealed things to us, and our children. So that when God hath revealed any secret, or heavenly mystery unto man, it may not then be called any more secret, but no man may know it in a measure even as God doth himself. So that the name of God is known by his servants, the prophets, apostles, and witnesses of the spirit, and by his saints, to their exceeding great joy and glory, so that his name is known to others now besides himself.

CHAP. LXXIV.

VERSE 13. *And he was cloathed with a vesture dipt in blood, and his name is called the word of God.* The reader may remember, that when I came to the thirteenth verse of the first chapter of John's Revelation, I found such a like saying as this; that is, *John saw in the midst of the seven golden candlesticks one like unto the Son of Man, cloathed with a garment down to the foot.* Which garment I said I would open hereafter; so that now being come to it again, I shall open what is meant by this garment down to the foot, and by his vesture dipt in blood.

This Son of Man John saw in the midst of the seven golden candlesticks, it was no other but Jesus Christ, and this Jesus Christ is the only wise God, as I have shewed before. And it is he that John saw

saw cloathed with a garment down to the foot, and it is he that is cloathed with a vesture dipt in blood. Now the word vesture, and the word garment, signifies both one thing; only this is to be minded by the reader, what the spirit doth mean by this garment down to his foot, and his vesture dipt in blood. The meaning of the spirit is this; the eternal spirit it became flesh, so that the flesh of Christ was a garment or a vesture that did cloath the Godhead spirit with; so that he being cloathed with flesh from the head to the foot, this flesh is called by the spirit *a garment down to the foot.* So that this garment of flesh is that vesture dipt in blood, according to that saying of Isaiah the prophet, *Isaiah* lxiii. 1, *Who is this that cometh from Edom, with dyed garments?*

So in verse 2. *Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat?* This prophesy of Isaiah is, that God would become flesh, and so cloath himself with a garment of flesh, so that this garment might be made red with blood; that is, the whole body of flesh which is called the garment of the God-head life, might be made red, even as one that treadeth the wine-fat; for if a man should tread the wine-fat of the grapes with no other apparel on but his flesh only, it would make him look red as if he had been treading in a pool of blood. Even so doth the prophet's words signify when he saith, *Wherefore art thou red in thine apparel, and thy garment like him that treadeth in the wine-fat?* as if the prophet should say, Wherefore doth thy flesh, which is thy apparel, or thy garment, look red? for thou hast been tread-

ing the wine-press of the wrath of Almighty God, like unto him that treadeth the wine-fat of the grape; so that thy flesh, which is thy garment down to the foot, must needs look red with blood; for the garment of his flesh his that vesture dipt in blood. This the prophets did see by the eye of faith, and so they called the flesh of Christ a garment, red like the wine of the ripe grape, in regard he had not yet suffered death in the flesh, but was to suffer.

But the Revelation of John saw that he had suffered death in that flesh, and therefore saith, *And he was cloathed with a vesture dipt in blood;* meaning his flesh was dipt in blood, in that he had troden the wine-press of the wrath of Almighty God; that is, he trod the wine-press of his own wrath against sin. For he is the Almighty God himself, though he cloathed himself with a garment of flesh that he might be capable to die, and that reason, the devil, might be the more capable to put him to death.

That the garment, or vesture of flesh he had on him, might be dipt in blood for the redemption of the seed of Adam to an eternal happiness, and that his blood might keep down the reprobate seed to endless misery. So that the reader may see what the spirit doth mean by Christ being cloathed with a garment down to the foot, and his vesture dipt in blood; for I think none are so ignorant as to think that it was any woollen, or linen, or silk garment that was dipt in blood; that would have been little benefit to any man. But the ignorance of people is so great, that they will think and believe any thing, though never so contrary to reason, and yet seem to be

be wise men in reason; but the greater is their darkness in spiritual and heavenly things; yet the seed of faith may see what this vesture dipt in blood is, and who it was that was cloathed with this garment down to the foot; it was no other but God himself, as is said in the same verse. *And his name is called the word of God;* for there is none can truly be called the word of God but God; *for the word was with God, and the word was God,* as I have shewed before.

CHAP. LXXV.

VERSE 14. *And the armies which were in heaven, followed him upon white horses, cloathed in fine linen, white and clean.*

These armies which were in heaven, they are the saints; and the prophets, apostles, and witnesses of the spirit, are the captains over these armies; that is, all true believers in every commission are in these three armies, and there is one chief general in all the armies in heaven, and that is God himself; so that all these armies in heaven follow him upon white horses. For as the general hath a white horse to sit upon, so likewise have all the armies in heaven; that is to say, all the saints, white horses to sit upon also.

The reader may remember that I shewed before what is meant by a white horse, and how that God himself had a white horse to sit upon; to wit, his own righteousness of faith; by which power of faith God created all things, and by the power of faith he fulfilled the law, and by the power of faith he laid down

his life unto death, and by the power of faith did rise again; so that this righteousness of faith is that white horse that Christ doth sit upon. Likewise the armies in heaven they follow him upon white horses also; that is, all the saints, as aforesaid, being true believers in Christ's death, that his blood was the blood of God, so that this blood hath washed their souls in it, that their hearts are purified by faith in the blood of the Lamb, so that they have the righteousness of faith in them; and this righteousness of faith is called by the spirit, a white horse. So that all the armies in heaven, that is all true believers, they have white horses to sit upon to follow their God, their King, and their Redeemer. And as for their being cloathed in fine linen, white and clean, that signifies their souls being purified by faith, the guilt of all sin is cleansed from them; so that though their souls were red as scarlet with the guilt of sin, yet now being purified by faith, they are made as white as snow; so that their souls are cloathed now with peace, joy, and glory which is as *fine linen, white and clean*, &c.

Verse 15. *And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God.* This sharp sword that goeth out of his mouth, it is out of the mouth of Christ; that is, when he shall command his angels to pour out their vials of wrath, or plagues, upon the enemies of truth. It may be called a sharp sword that goeth out of his mouth, so that by the word of his mouth he shall cause his angels

angels to smite the nations; and when they have smitten them dead, he by a word of his mouth will raise them again, and rule them with a rod of iron, in that he will make them undergo a second death. So that the two-edged sword that goeth out of his mouth, shall cut both ways, that is to say, it shall cut down this natural life, and cut down that spiritual life also, so that after death they shall have a living death, and a dying life; so that he will rule them with a rod of iron in utter darkness, where is weeping and gnashing of teeth for evermore.

For as much as he hath trod the wine-press of the fierceness and wrath of Almighty God, he hath purchased to himself a greater power than he had before; even a power, that after he hath killed this natural life, to kill both body and soul of his enemies in hell fire; that is, with a second and eternal death, and so he will rule them with a rod of iron indeed.

I would not have the reader to stumble, because it is said in the scriptures in divers places, and in this verse also, *that he treadeth the wine-press of the wrath of Almighty God.* as if there were a father above Christ, as men have vainly imagined and have not stuck to say that Christ trod the wine-press of his father's wrath. But I would have the reader to know, that there is no such saying in all the Bible, as that he trod the wine-press of his fathers wrath; but *he treadeth the wine-press of the wrath of Almighty God,* for he is the Almighty God himself, though in a two-fold condition, as I have shewed before in this treatise; which methinks might satisfy the mind of any sober moderate man; but if it doth not satisfy the reason

reason of man, I cannot help it, the thing is truth in itself, and it was a truth to the prophets and apostles, and to John the Evangelist, and it is a truth to me, and will be a truth to all the true believers to the world's end.

CHAP. LXXVI.

VERSE 16. *And he hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords.*

This vesture is the body of his flesh, as I said before; and on his thigh, signifies that part of his vesture that is fittest to write his name upon, the thigh being the most fleshy part of a man, and so fittest to write upon; that is, it was the finest part of all the body to thrust the spear into, so that there was written on his vesture, and on his thigh, *King of Kings, and Lord of Lords.* That is, he was pierced with the devil's spear in the body, and in his thigh, and by the blood that came out of his own vesture, there was this name written upon his own body, *King of Kings, and Lord of Lords.* That is, that body was the body of God, and that blood was the blood of God; so that he being the King of Heaven, he must needs be *King of Kings, and Lord of Lords;* for who is King of Kings, but God himself only?

So that as he was the creator of all things, he had this name written on him as he was the Creator, *Jehovah, God Almighty, I am that I am;* this was the name of God as he was the Creator; and this name

name was written on his spiritual body, which was his vesture for his God-head spirit to live in; but now God is become flesh and hath cloathed the God-head life with a garment of flesh as a vesture, and shed his most precious blood, he being in the condition of a son, or a servant, he made himself capable of the pains of death, and so died unto sin; that is to satisfy sin, for nothing could satisfy sin, but the blood of God. And by his dying unto it, he destroyed sin, in that death could not keep him under it. For if death could have kept that body of Christ in the grave, so that it might not have risen again, then sin and death would have lived for ever and ever, and this world would have had no end. So that by this death of God, he hath conquered sin, death and hell for the seed of Adam, that they shall have no power over them, not as to keep them under eternal torments. But on the contrary, he hath by his death overcome sin, death, and hell, so as to make them serve for the eternal torment of the seed of the serpent who have acted sin. So that as he hath gone through the condition of a Redeemer and overcome sin, death, and hell, upon those two considerations, aforesaid. By the body of his flesh he hath purchased to himself, as he is the Redeemer, a name written on that body of flesh, which is called his vesture, *King of Kings, and Lord of Lords.*

But here is one thing more to be minded, that this death of Christ was that which treadeth the wine-press of the wrath of Almighty God. For God was wrath with sin, and nothing could punish sin, but an eternal death; so that God having no way to destroy sin,

sin, and to be even with the serpent, that brought sin and death into the world, not only to himself, and his own seed, but also to Adam and his seed. So that God being willing to avenge himself of the serpent, and his seed, and to restore Adam and his seed again, he took upon him the seed of Abraham, which is the nature of Adam, and not the nature of angels, of whose nature the serpent was of, and so cloathed the eternal spirit with a body of flesh, and so offered up the eternal spirit unto death, that he might destroy him that had power of death, which is the devil, which devil is no other but the spirit of reason in man. So as that death was in the devil's hands before Christ's death, yet now by his death he had gained the power of death himself into his own hands. So that now he will deliver his own seed from it, and will inflict the same death eternal upon the devil, and his seed, as he would have done upon God and his seed.

So that the wrath of Almighty God it was against sin and death, which the serpent brought into this world upon all the seed of Adam; and the body of God, by the assistance of the eternal spirit, must tread the wine-press of it. That is, the eternal spirit was the life of the blood, that was in that blessed body, so that he poured out his soul unto death, and was offered up through the eternal spirit; and this was the treading the wine-press of the wrath of Almighty God, he being the Almighty God himself, and by this work of redemption, he hath a name written upon that body of flesh he suffered death in, *King of Kings, and Lord of Lords.*

I confess

I confess these things are deep mysteries, hard for me to explain in words, and more hard to be understood by those who know not what revelation doth mean; for things of this nature cannot be explained with that ease, as other matters may, which is more easy to understand; but the seed of faith may see what is meant by the wine-press of God's wrath, and who it was that treadeth it in, that his soul was made an offering for sin, and so hath a name by his sufferings, *King of Kings and Lord of Lords*, as aforesaid.

CHAP. LXXVII.

IN verse 16, John hath concluded the marriage of the Lamb, with the joy and glory of the saints shall have in heaven, over the destruction of Babylon; that is, over the destruction of all wicked persecuting men from the beginning of the world to the latter end thereof, and by what means these things have been accomplished; even by that sharp sword that goeth out of Christ's mouth, in giving his angels command to pour out the vials of his wrath upon the earth, and by his own garment dipt in blood, hath he accomplished glory, and eternal happiness to the saints; and shame, and endless misery to the reprobate. So that in the latter part of this chapter, the spirit doth call to remembrance, the great destruction of that great city Babylon, and doth incite the saints in heaven to increase their joy in heaven, by feeding upon the destruction of that great whore, who caused all the nations of the earth to drink the wine of her fornication, as you may see in verse 17.

Verse 17. *And I saw an angel standing in the sun,*

and he cryed with a loud voice, saying, to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God. These fowls that fly in the midst of heaven, are the saints ; they are called by the spirit, the fowls that fly in the midst of heaven, and these fowls are invited to supper with the great God. Here the reader may see that Christ is the great God, for they sup with him they were married unto ; that is, the Lamb they were married unto, and he the fowls of heaven must sup with. Also this is he that is King of Kings, and Lord of Lords, even the great God, and that which the great God, and the fowls of heaven must have to supper, it is set down in verse 18.

Verse 18. *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.* This verse doth imply all, both great and small, that fought under the banner of the beast, and the false prophet ; which false prophet signifies the spiritual power of the whore, as aforesaid ; and the beast signifies the civil power, or head magistrate, who committed fornication with the woman, and so joined together to fight against God and his saints.

And these kings, captains, and mighty men, and small and great, they were all authorized by these two powers aforesaid, to fight against God and his saints, and so they did persecute and kill many of them, yea, they killed Christ himself. So that now as these men did eat the flesh of the saints, and drink their blood, in that they were pleased in their minds

minds that they had shed the blood of saints, and the blood of prophets and apostles; for that is called by the spirit, eating and drinking.

So likewise now the great God hath by the sword that goeth out of his mouth, destroyed with a final and eternal destruction, those kings, captains, and great men aforesaid; now the great God and all his army of saints, who are the fowls of heaven, shall sup with the flesh of these men, aforesaid. That is, they shall eat their flesh, not with their teeth, but their spirits shall feed upon their eternal damnation with joy and delight, so that their souls shall be satisfied, or filled with their flesh. For the fowls of heaven shall feed upon their eternal damnation in their minds, even as men do upon the tenderest flesh that is eaten with their teeth; and their spirits will be as well satisfied with their destruction, as men's hungry stomachs are with sweet flesh.

So that there is a spiritual eating of the flesh of kings, and captains, and the flesh of mighty men in their destruction, as there is a spiritual eating of the flesh of Christ, and drinking his blood to their eternal joy and happiness.

And this kind of supper are the saints invited unto, that they may sup with the great God, for they shall have the same flesh to eat as he hath, and as he is satisfied in eating their flesh, so shall they.

CHAP. LXXVIII.

VERSE 19. *And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army.*

This nineteenth verse signifies the same things as the eighteenth vsrse doth, only John saw the beast and those kings muster up their army together, to fight with him upon the horse, and against his army; but he that sate upon the horse was Christ, and his army that followed him were the saints, and his horse was a white horse, and all his army sate upon white horses also, as I shewed before. But he that sate upon the horse was too hard for the beast and the kings of the earth, so that the beast was taken, as in verse 20.

And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. This beast and false prophet signify the civil power, and the ecclesiastical, or spiritual power; for the beast signifies the temporal power, and the false prophet signifies the spiritual power, for these two always committed fornication together, and in all ages they joined together to persecute the prophets, apostles, saints, and Christ himself, and so they will do to the end of time. And John seeing by the eye of faith and revelation, the end of the world, he saw also the beast and the false prophet taken; that is, he saw the whole temporal power of this world, and the whole spiritual power of this world, who joined together in false worship, and in persecuting the saints, John saw them both taken, *and they were both cast alive into a lake of fire burning with brimstone.* So that this spirit of the beast shall remain

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in its seed to the end of the world, and the spirit of the false prophet shall remain in its seed to the end of the world; so that they may both be cast alive into a lake of fire burning with brimstone, with all those that received the mark of the beast, and that did worship his image.

Verse 21. *And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.* The remnant that were slain, signifies all those that were of the beast's and false prophet's mind, yet did not gather themselves together to the beast's army, but they were as it were a remnant left behind as a reserve, as it is a custom for generals of armies to leave a remnant behind as a reserve; but if the general's army be beaten, and he taken, the remnant will quickly be destroyed by him that overcometh. So it is with Christ, when he hath taken the beast and false prophet, and cast them alive into a lake of fire burning with brimstone, and when he had spoiled the kings of the earth, and the captains, and the mighty men of war, and all the common soldiers, who had received the mark of the beast in the forehead, or in the right hand, it was an easy matter for him that sat upon the horse to slay the remnant with the sword that goeth out of his mouth. In fine, the slaying of the remnant with the sword it was to cast the remnant, and the kings, and captains, and mighty men, and all, both great and small, into a lake of fire burning with brimstone, with the beast, and the false prophet. So that all the saints, which are called

called by the spirit, the fowls of heaven, they were all filled with their flesh, so that the saints shall never hunger or thirst more, but shall be fully satisfied in their damnation, who always made the saints to hunger and thirst after peace and quietness; and to reign with God their king and redeemer, in that eternal felicity, joy and glory, where is all satisfaction that can be had, where there will be no hunger nor thirst, but a continual increase of new joys for evermore. So much for the interpretation of this nineteenth chapter.

CHAP. LXXIX.

WHEN I had gone through this book of the Revelation of St. John, I found many things in it exceeding mysterious, even as a sealed book, as it were impossible for any one to interpret, yet through the assistance of the revelation of the spirit of faith, I having the knowledge of those two foundations the scriptures standeth upon before, to wit, the knowledge of the true God, and the right devil; so that from these two foundations all the chief and great mysteries, and hard saying in that book have been opened unto me, and I have given the interpretation of all the chief matters of concernment in that book, first and last, yet but very short, considering the variety of mystical sayings in that book of John's Revelation.

But when I had seriously considered, and understood the height and depth of these heavenly sayings of John concernning the true God, *the Alpha and Omega*,

Omega, the first and the last, that was dead, and is alive, and behold he liveth for evermore ; with many other heavenly mysteries which were in my heart, which I understood, but I had not words in myself to set it forth, and to declare it to others, that they might understand these mysteries also ; yet nevertheless I thought it was better to express these heavenly secrets as well as I could, rather than to bury them with myself alone. So that whoever doth read this treatise of the Interpretation of this book of the Revelation of St. John, I say they must take it as it is, and let them remember that God seldom chose learned men to declare the mysteries of his kingdom ; but let that pass. When I had weighed and pondered in my mind this great mystery of God, that God became flesh, I was moved in my mind to express myself thus unto God :

Oh Lord God of truth, thou that wert from eternity, and hadst thy being of thyself, a spiritual body in form like a man ; thou who knowest no beginning of thyself, neither dost thou know any ending of thyself, yet thou by thy own wisdom and power, became very man, cloathing thy spiritual body with pure human flesh, only the life of that body was no other but the God-head life, so that thou madest thyself a little lower than the angels ; also thou madest thyself capable to suffer the pains of death by thy own creatures, and so thy vesture was made red, it being dipt in thine own blood for the redemption of thine own seed, the seed of Adam. It is thee, O Lord, that wert the first revealer of heavenly secrets unto mankind, some thou hast revealed thy mind unto by voice of words ; some

by

by secret inspiration of thy spirit; and others thou hast revealed the mysteries concerning thyself, and thy kingdom, by the spirit of faith, that doth arise out of its seed; so that the original of all true revelation, and understanding the mysteries of thy kingdom, it doth come from thee, O Lord God of truth, so that I can truly say with Moses, the prophets, apostles, and saints, blessed be the Lord God of truth, who hath revealed unto me the mystery of God, and the mystery of the right devil, with the interpretation of many other heavenly secrets spoken of by John in this book, never revealed before unto prophet or apostle; therefore unto thee, O Lord God of truth, thou art King of Kings, and Lord of Lords, who art that Alpha and Omega, whose garment of flesh was made red, and whose vesture of flesh was dipt in his own blood, for the redemption of mankind, thou who art the first, and the last, even he that was dead, but is alive, and behold he liveth for evermore; to thee only be ascribed all Allelujah of praises by me thy servant, whom thou hast chosen, when I thought not of it; also let Allelujah, blessing glory, and honour be given unto him, by all those that do truly understand, and believe these things interpreted in this treatise; I say again, let us give all praises, honour, and glory unto our God, our King, and our Redeemer, even the Lord Jesus Christ, both now, and for evermore. Amen, Amen.

CHAP. LXXX.

AS for this twentieth chapter, it is only a relation of things done before; and as for the chief things in this chapter, concerning Satan's being bound

bound for a thousand years, and after the thousand years were expired, Satan was let loose, with many other things depending thereupon, they are opened already in the Interpretation of the eleventh of the Revelation. Only I shall give a word or two, to shew what is meant by Gog and Magog: This Gog and Magog is the Turk, Pagon, and all Heathen men, who never professed the worship of Moses, nor the worship of the gospel: that is, the same spirit that was in the Heathen in former time, who were called by the spirit Gog and Magog, as you may see Ezekiel xxxix. 1, *Thus saith the Lord God, behold, I am against thee, O Gog.* And in verse 6. *God will send a fire on Magog.*

So chap. xxxviii. 2. *Son of Man, set thy face against Gog, the land of Magog;* and in verse 3, *and say, thus saith the Lord, behold, I am against thee, O Gog, the chief princes of Meshech.*

Now this Gog and Magog spoken of in Ezekiel, it was no other but Nebuchadnezzar, king of Babylon; he, I say, is called by the spirit, Gog, as in 2 Chron. xxxvi. 6. and all his princes who have great armies who helped him to fight against Jerusalem, and they are called by the spirit, Magog, as you may see 2 Kings, xxiv. 1, 2. Nebuchadnezzar, king of Babylon, came up; that is, he came up to fight against Jerusalem, and there came against Jerusalem bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon: these all came against Judah to destroy it, and so they did, according to the word of the Lord. And these bands of men

aforesaid, are called by the spirit, Magog; so that it may be clear to the reader, that this Gog and Magog spoken of by John, it is meant all the Heathen power upon the face of the earth, in that the Heathen hath three parts of the world in his hands; for this is to be minded by the reader, that this Gog and Magog spoken of by the prophets, they were Heathen powers, and people who never did profess, nor confess the scriptures of truth: And this Gog and Magog John speaketh of, are Heathen men also; for the same spirit that was in that Gog and Magog, it doth run in the line of that seed, even to the end of the world. So that the Heathen that shall be destroyed at the end of time, may be called Gog and Magog, as the other Gog and Magog was destroyed after the seventy years were expired, they were destroyed with a temporal destruction; but this Gog and Magog John speaketh of, they will be destroyed with an eternal destruction at the end of time.

For this spirit of reason, the devil, or satan, that was bound for a thousand years, and when the thousand years were expired, he was let loose; which things I have opened in the Interpretation of the eleventh of the Revelation. This spirit of reason, the devil, as aforesaid, it being loosed out of prison, which prison I have shewed what it is in that book aforesaid; so that this Satan being loosed, he goeth forth to deceive the nations, which are in the four quarters of the earth, as in verse 8, of this chapter, *Gog and Magog to gather them together to battle*, the number of whom is as the sand of the sea.

So

So that the reader may see, that Satan shall go out to deceive the nations that are in the four quarters of the earth, which four quarters do signify all the world, for the world is divided but into four parts, and all these four parts of the earth they are divided by this spirit of Satan, which spirit of Satan I have shewed what it is in my other writings; but this is to be minded, that the saints, the seed of faith, are excepted by the spirit; for though they live in the four parts of the earth, yet they are not deceived by the spirit of Satan, not as to their eternal perdition, as the other is; so that this is to be understood, that this Satan, the devil, shall deceive the nations in all the four quarters of the earth, to their eternal perdition. Also it is to be minded, that there is a principle of persecution for religion and worship, even in Gog and Magog; that is to say, in all the Heathen, as there is in those that profess and confess the scriptures; for if Gog and Magog do but hear of any man, or people, that do worship any other God besides his god, he will persecute him to death, especially if he be a native under his dominions; and so it is with all professors of religion, who know not the true God, nor his true worship. So that Satan, the devil, he hath gone forth unto all the four quarters of the earth, and hath deceived the nations therein with false worships, and imagining of false gods, these many hundred years have they been deceived; and not only so, but there is a spirit of persecution, that doth run through the nations in all the four quarters of the earth, even amongst professors of the

scriptures, as there doth in the heathen. So that all the four quarters of the earth they fight against God, and compass the camp of the saints about, and the beloved city. The saints are called by the spirit the beloved city, so that this beloved city must needs be compassed about, because the saints do live in the four quarters of the earth, and the nations of the four quarters of the earth being deceived by Satan, they persecute the saints every where, so that they by their persecution, they have, and do, and will to the end of the world, compass the camp of the saints about, who are the beloved city; I say these aforesaid, will compass the camp of the saints with persecution, until fire come down from God out of heaven, and devour them; this fire that cometh down from heaven, it is meant that eternal fire of God's wrath upon his enemies, as you may see in verse 10.

And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever. The meaning is this, that Gog and Magog, with all the nations of the four quarters of the earth, who were deceived by the spirit of reason, the devil, to worship false gods, and to persecute the saints in all parts of the earth; they shall at the end of the world, as aforesaid, they shall be cast into the same lake of fire and brimstone, as the beast, and the false prophet are, and shall be tormented for ever and ever, as aforesaid.

So that at the end of the world, that spirit of reason which men received from the lost angel, with all its

its wisdom whereby it hath deceived all the nations of the earth, and hath always persecuted and killed the saints, the beloved city of God, from the beginning of the world, even from the righteous Abel to the end of the world ; I say this spirit of reason which is called by the spirit, Satan, a devil ; this spirit who hath caused Gog and Magog, and all the nations of the earth to persecute the saints ; this devil, with all the seed who hath fought under his banner, though in several forms and manner, he, and they, with the beast, and false prophet, with all their adherents, shall be cast into a lake of fire and brimstone, where they shall be tormented for ever and ever ; and this fire and brimstone is that wrath of God that cometh down from heaven, which is called by the spirit fire that came down from God out of heaven, and devoured them, *&c.*

So that this chapter is but a rehearsal of what was said before in chapters xviii. and xix. both of the destruction of mystery Babylon, and of the glory of the saints. Yet I thought it something necessary to open the meaning of Gog and Magog, because I have not met with those words before, neither have I spoken of them in that book, aforesaid. But as for the rest of the matter in chap. xx. I have said as much as need to be said of it, in one place or other in this treatise, and in the Interpretation of the eleventh of the Revelation, and to repeat one thing twice over would be needless ; and as for the chief heads contaned in chapters xxi. xxii. I have opened them in the said Interpretation of the the eleventh of the Revelation. So that I shall interpret a little what

what is meant by those words of John's Revelation, in chap. xxii. and verses 18, 19, and so conclude this epistle.

CHAP. LXXXI.

THESE words of John have been an occasion of many persecuting, and ignorant men and women's spirits, to persecute and rail against the purest truth that ever was declared, and against the true messengers whom God hath chosen and sent; whom he hath endued with the spirit of revelation, and interpretation of scriptures, more than all the men in the world besides, in that when things have been declared, and scriptures interpreted beyond the common sense that learned men have declared and interpreted, they have said with great anger and zeal, that we have either added to the word of God, or else we have diminished from it. Therefore to satisfy the reader, I shall open how a man may be said to add unto the prophesy of this book of John's Revelation, and how he may be said to diminish, or take away the words of this prophesy of this book.

The words of John are these, verse 18. *For I testify unto every man that heareth the words of the prophesy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.* Verse 19. *And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out*

out of the holy city, and from the things which are written in this book.

I would have the reader to mind, and he may know whether a man doth add unto this book, or take from it; for this is to be minded, that whoever doth undertake to be a minister of Christ without a commission from him, or shall undertake to give the interpretation of the scriptures, without having the gift of interpretation; which gift he cannot have except he have a commission from God, or from him that did receive it from God. For how is it possible that any man should give true interpretations of the scriptures, and of that book of the Revelation of St. John, and yet not know the true God, nor the right devil?

Therefore it is for certain, that all non-commissionated ministers and speakers whatsoever in all these seven churches in Europe, I say, it is they only that do add unto this book, and they only that do take from it. they may be said to add to it, because they give this, and that sense upon the words of this prophesy, even what their imaginations doth dictate unto them, they being uncertain in themselves that what they say to be true. So that whoever doth take upon him to be a minister of the gospel, and to interpret the scriptures without a commission from God, or that knowledge aforesaid, I say such men as those may be said to add unto the words of the prophecy of this book of the Revelation; and not only so, but to the whole book of the scriptures. For all men that do undertake to be ministers and preachers of Christ without a commission from him, they

they not being sent by him, these men only are those that do add unto the prophesy of this book; that is, they add their own vain thoughts and conceivings of their own imaginations unto the truths of God. So that instead of the true meaning of the scriptures, the people have nothing else but the preachers thoughts and conceivings of the scriptures, and so are altogether unsatisfied in their spirits; and these are those men that do add unto the prophesy of this book of the Revelation, and to the book of the scriptures. So in like manner will God add unto him, or them, the plagues that are written in this book.

Now what these plagues are, they are spoken of in this book. The plagues that shall be added unto them, are spiritual; that is to say, spiritual darkness upon the mind here, and the fear of the second death; so that the soul of man shall possess the second death, which shall burn as a lake of fire and brimstone in utter darkness, where is weeping and gnashing of teeth to eternity. These are those spiritual plagues that God will add to all *those* men that go to be preachers of his gospel, and were not sent by him; for they only do add unto the prophesy of this book. So that the reader may see, what a dangerous thing it is for a man to take upon him to prophesy, preach, or teach as a messenger of Christ, without a commission from him. For whoever doth so, he doth add his own vain thoughts and imaginations in the scriptures of those heavenly secrets, mysteries, and visions declared by holy men, who were inspired by the holy Ghost, or the revelation of faith, to write those things aforesaid; yet

yet men by their own imaginations, by the gift of learning, and by the natural wisdom of reason, will undertake to interpret scriptures, and to be preachers to others, without a commission from God, and without any true knowledge of God. And so these men do come to add other interpretations of their own conceivings unto the scriptures, which is contrary to the mind of that spirit that writ them, and so they become capable to receive of those plagues that are written in this book, as aforesaid.

CHAP. LXXXII.

ALSO I would have the reader to know, that the same men that do add their conceivings unto this book, the same sort of men do take away from the words of this book of this prophesy. They may be said to take away from it, in that they will not suffer any true interpreter to expound the meaning of the words of the prophesy of that book of the Revelation, or any other scriptures; only this, some men's minds are acted out one way, and some another; some men so they may be suffered to speak their own phantasies upon the scriptures, so as to please themselves and their hearers; that is, they care not how much they add to this book, not minding to take any thing from it. It is not their principles to take any thing from the scriptures, but their delight is altogether to add their vain conceptions, conceiving the meaning thus, and thus.

But he that taketh away from this book, is such a one that will not suffer the true interpretation of

the scriptures, nor of this book of the Revelation; because the true interpretation of the scriptures overthroweth all the principles of religion in the world. So that if truth should be suffered to have freedom in the world, then all the old principles of religion that have been received in the world so many hundred years by the Pope and others, they would quite fall to the ground. So that there is a necessity that there should be a number of men to add unto this book, and a number of men to take away from it. For true revelation always had some to add to it, and some to take from it; so that he that taketh from it, *God will take his part out of the book of life, and out of the holy city, and from the things which are written in this book.* The meaning is this, that as they would not suffer any true interpretation of the scriptures to abide in the world, but would take it quite away, both the interpretation, and the interpreter also: So in like manner God will take his part out of the book of life, and out of the holy city, so that he shall have no part in that glory and everlasting life which is written of in this book of the Revelation. That is, he thought by taking away from the words of this book; that is, by his persecuting the true interpretation of it, that he did God good service, even as he did that added to it; for he that adds unto it, as aforesaid, doth think he doth God good service; so in like manner he that taketh from it, as aforesaid, that persecutes true revelation and true interpretation, he doth think he doth God good service in so doing; and so he thinks to have a part in the book of life,

and

and to be one of the members of the holy city, and to have a right to that glory and happiness that is written in this book; when, alas, alas! he is one of them that hath taken from the prophesy of this book, by persecuting the true interpretation of it, so that God hath taken away that part he thought he had in the book of life, and that confidence he had in being a member of the holy city, and of the glory hereafter.

I say all these things will God take away from those men, that do take away from the words of the prophesy of this book of the scriptures, and more especially this book of the Revelation of St. John. This is the true meaning of the spirit in adding and taking away from this book of John's Revelation.

Oh where is there a man hardly to be found, but he is guilty of one of these two, either to add, or to take away from this mysterious book of the Revelation of John; so that the reader may see what the spirit doth mean by adding and taking away, and who they are that do this; for this is to be considered, that no man can interpret the scriptures but he that is chosen and sent of God, as Moses and Aaron, Peter and Paul, and us the witnesses of the spirit.

Also none can interpret the scriptures truly, but those that have the same spirit as those had that spake the scriptures; that spirit can trace the steps of God Almighty in those three paths which God hath walked in; those three paths are God's three commissions, or three records on earth; to wit, water, blood, and spirit; so that no commissionated

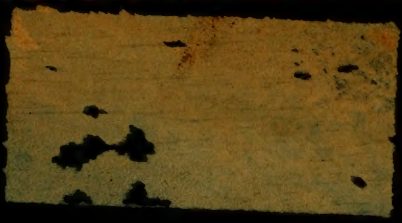
man of God can be said either to add to, or diminish from the word of God, for he is chosen of God to reveal the mysteries of the kingdom unto his chosen ones, which mysteries are hidden in that letter. So that the messengers of God shall be punished of God if they will not go forth to declare the mysteries of the kingdom; but on the contrary, if men go and are not sent of God, they are punished of God for going before they were sent; and in going before they are sent, they do add and take away from the scriptures, and from this book of the revelation; for they being not chosen, nor sent of God, they do not know the true meaning of the scriptures; so they not knowing the truth of them, they add their own conceits and senses upon them, and diminish, and take away the true interpreter by persecution, and will not suffer it to abide in the world, least their own principles should fall by it; and this is the true meaning of the spirit, and what is meant by adding and taking away from the words of the prophesy of this book of the Revelation of St. John.

I thought it something necessary to open these two verses, because it hath been a thing common in most people's mouths, when they have heard the interpretation of scriptures, with many deep secrets opened, and many heavenly mysteries revealed, which never were revealed before, or that have not been commonly known amongst religious people; they have seemed hard sayings, so that men have cryed out, O blasphemy, or else say I have added to the word of God; or if the interpretation doth

differ

differ from the common received opinion or interpretation, then they will say, I take away from the word of God; yet they know not what it is to add or to take from it; therefore I have opened these two last verses, in the last chapter, and the last verse but one of the Revelation of St. John, that the seed of faith may know what it is, and who they are, that add and diminish the words of the prophesy of this book aforesaid; and who it is that doth not add, nor diminish, but do give the true interpretation of all the deep secrets and hidden mysteries of the whole book of the Revelation; and now last of all what it is to add, and take away, with the joy and glory of them that do not add nor diminish thereunto; with the plagues, shame, and misery of all those that do add thereunto, or diminish therefrom.

So much for the interpretation of all the chief heads and hard sayings in the whole book of the Revelation of St. John, and the conclusion of this epistle.

Lodowick Muggleton.

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